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January, 1939

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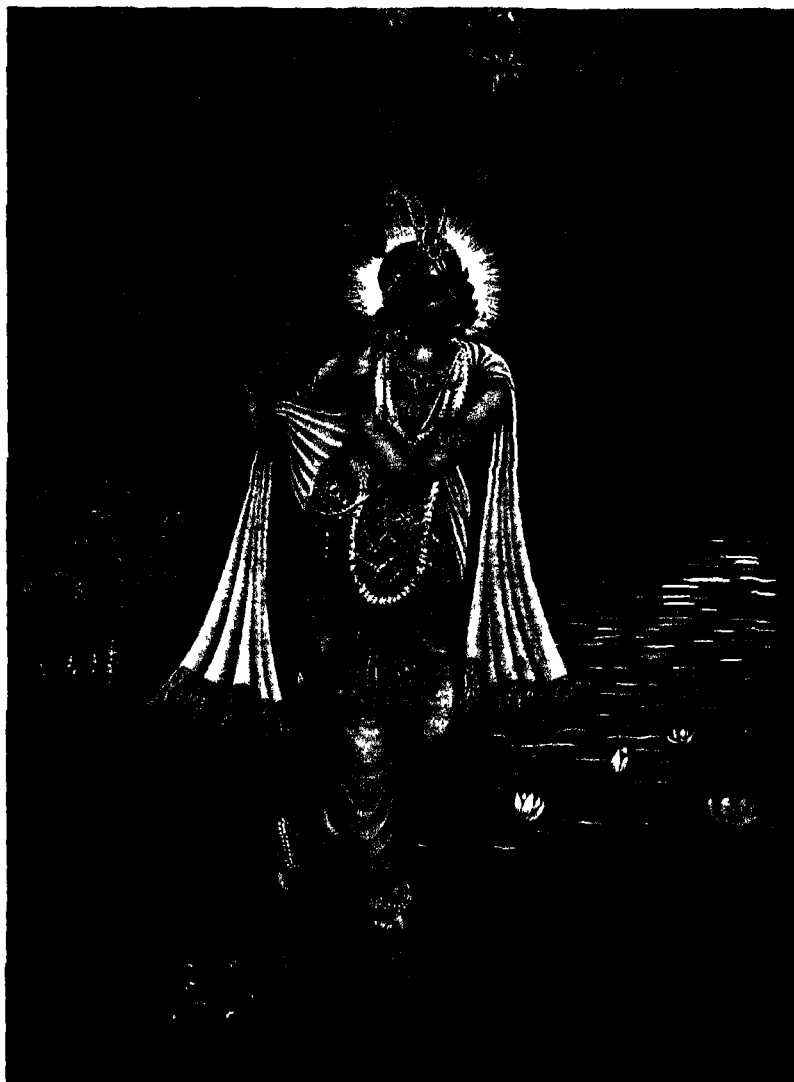
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The Source of Dharma.

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A Monthly for the Propagation of Spiritual Ideas and Love of God.
He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

VOL. VI]

JANUARY, 1939

[NO. 1

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
अर्हन्तियथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं नो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

May Śrī Hari, the Lord of the three worlds, who is worshipped as Śiva by the Saivites, as *Brahma* by the Vedāntis, as Buddha by the Buddhists, as the Creator by the Naiyāyikas, who are skilled in logic, as the Arhat by the Jains and as *Karma* by the Mīmāṃsakas, fulfil the object of our desires !

Truth about Dharma.

BY GIRIDHAR SHARMA CHATURVEDI.

The Hindu scriptures declare the *Purnsārthas* to be four in number—*Dharma*, *Artha*, *Kama* and *Moksa*. The etymological meaning of the word *purusārtha* is 'पुरुषार्थ'—that which is sought after by a *purusa* (individual). All the four things mentioned above are sought after by human beings, hence it is that they are called *Purusārthas*. *Prima facie* it would appear that only *Artha* (wealth) and *kama* (enjoyment of worldly pleasures) are the real *Purusārthas*. Man possesses a natural inclination for these. The more wealth and worldly enjoyments one possesses—e.g., magnificent and stately mansions, the very best models of fashionable cars, and fine, gorgeous dress, etc., the more advanced he is called, and the greater esteem he enjoys in the world. That is why men of all ages and all grades of intelligence—from the child to the old man in dotage, from the unlettered to the greatest man of learning, from the unsophisticated villager to the clever man of the city—try their best to acquire these two objects of life. Man does not feel the same amount of inclination for acquiring either *Dharma* or *Moksa*. Whatever earnestness is found for acquiring these two latter is found only among the learned,—and that too is not spontaneous, but imposed by scriptural injunctions. If such is the case, it is altogether unwarranted to call objects for which man does not feel a natural inclination as *Purusārthas*. An inclination created by injunctions and admonitions is one thing, and an inclination which grows spontaneously out of a sense of desirability of the object sought after is another. Under the command of their master or other superiors, people are even found to undertake work which is altogether unwelcome

to them. Moreover, *Dharma* is very often practised for the sake of *Artha* and *Kama*. Even pious people are generally found to practise charity either for acquiring fame or with a view to obtaining riches in the other world. Nay, sacrifices are performed and penances undertaken for securing various forms of enjoyment in the other world. Therefore, even if *Dharma* is a *Purusārtha*, it is not an independent *Purusārtha*, but being subservient to *Artha* and *kama*, it may be regarded as a secondary *Purusārtha*. Nobody is generally found inclined towards *Dharma* without any ulterior motive. As regards *Moksa*, there are very few people who have any idea of it, much less can they have any desire or inclination for it. Therefore, *Dharma* and *Moksa* cannot be called *Purusārthas* in the universal acceptance in which *Artha* and *Kama* may be called *Purusārthas*. Even if there are some people who aspire for them, they cannot be called *Purusārthas* in a general sense. From a superficial view this appears to be the position. But if our thoughtful readers will care to consider the question a little more deeply they will find that *Dharma* and *Moksa*, too are *Purusārthas* in the universal sense. In fact, they are the primary *Purusārthas*, while *Artha* and *Kama* are secondary in comparison to them.

Before we proceed to discuss this question more fully, it is necessary to know the meaning of the terms *Dharma* and *Moksa*. The word *Dharma* is derived from the root *dhṛ*, which means 'to hold'. This does not simply mean that whatever is held is *Dharma*. But according to the twofold derivation 'धृतिरिति धर्मः' and 'धरतीति धर्मः'—that which is held on the one hand and preserves, on the other, the identity of an object—is called the

Dharma of the latter. This meaning of the word *Dharma* is corroborated by the following text of the *Mahābhārata*:—

धारणाद्धर्ममित्याहुर्धर्मो धारयते प्रजाः ।
यत्स्याद्धारणसंयुक्तं स धर्म इति निश्चयः ॥

"*Dharma* is so-called because it holds: *Dharma* alone holds the people, etc." What the verse desires to convey is that *Prakṛti* being in a state of constant flux, the processes of rise and fall are constantly going on in it. The conclusion arrived at by the scriptures is that these two processes of rise and fall are not mere chance occurrences, but they are brought about by certain laws. Where there are causes for rise, a rise must take place, and where there are causes for fall, a fall is bound to come. It should also be remembered in this connection that both rise and fall are attributable to action. The whole of this objective world is *nothing* but an unfoldment of the force called Action. Therefore, an action which prevents a fall—which while maintaining an object intact advances it towards growth—that alone deserves the appellation of *Dharma*. Thus, maintaining an object intact is the sole objective of *Dharma*. Contrary to this, an action which leads to a downfall, which robs an object of its identity is called *Adharma*. The other name of *Adharma* is *pūtaka*, that which brings about one's downfall.

These two words, *Dharma* and *Adharma*, may be applied in relation to any and every object. As an illustration take the case of a tree. Actions which will keep the tree alive, will make it blossom and fructify, will be *Dharma* in relation to it—no matter whether those actions are brought about by some intrinsic power possessed by the tree itself or by some external factors. Contrary to this, actions which will rob the tree of its character and reduce it to a bare trunk, will be *Adharma* in relation to it. But while inanimate and insentient objects and the lowest species of animals

rise and fall through natural causes, or actions of others, man, who is a rational and self-conscious being, can control the actions of Nature, prevent his downfall, and advance towards progress. That is why admonitions about *Dharma* and *Adharma* have been given to man through the scriptures. The scriptures tell us that by following a particular course of action we shall be able to maintain our position and make advance towards further growth, so that such action is *Dharma* for us. The scriptures also point out that such and such actions will degrade us from our position and are, therefore, *Adharma* in relation to us. Every thoughtful reader will recognize that there are several grades of this rise and fall. Accordingly, *Dharma*, too, in its universal and particular aspects, will admit of a number of grades. An action which is appropriate to man as a class, which does not interfere with his manhood,—on the contrary, which develops the higher and higher shades of manhood in him, will be designated as the general *Dharma* of man; while an action which is liable to be construed as derogatory to his manhood will be regarded as *Adharma* in relation to him. Now, an action which while conforming to the general *Dharma* of man and not interfering with his humanity in any way, comes in conflict with the particular *Dharma* of a Brahman, that is to say, which strikes at the very root of the inherent quality of knowledge characterizing a Brahman, will be *Adharma* for a Brahman. And whatever helps the unfoldment of the qualities of a Brahman will be *Dharma* for a Brahman. This *Dharma* will be termed a specific *Dharma*, or the *Dharma* of the Brahman. With regard to this specific *Dharma*, it is necessary to recognize that an action which though favourable to the development of knowledge tends to strike at the root of physical prowess or strength—which is the inherent quality of a Kṣatriya—will be termed as *Adharma* for a Kṣatriya, even though it is

Dharma for a Brahman. That which develops the inherent power of a Kṣatriya will be *Dharma* for him. In this way, specific *Dharma* will vary according to each caste, community, family and individual and will thus have an endless variety of gradations. It does not appear necessary to describe them in detail. Of course, it is necessary to remember in this connection that, looked at from the point of view of *Dharma*, that progress alone is worth the name which will not be the cause of a downfall in future. That which exhibits only a meteoric rise, but whose future is enveloped in a deep darkness of degradation, will not be regarded as progress. That rise is only the precursor of a fall, which aggravates the misery of the fall. The present may be full of suffering and hardships, but if the future is hopeful and blissful, that is progress in the true sense of the term. The scriptures call it 'Śreya', the "good". Not only in the other world, but even in this world, progress of a steady and abiding nature is dependent on *Dharma*. While discussing the nature of *Dharma*, the scripture too points to the same conclusion—

लोकयात्रार्थमेवेह धर्मस्य नियमः कृतः ।
उभयत्र सुखोदकं इह चैव परत्र च ॥

"The rules of *Dharma* have been laid down for regulating the worldly affairs of men. *Dharma* brings as its consequence happiness both in this world and in the next."

The word 'consequence' (उदकं) in the above text shows that 'progress' which has been declared above as dependent on *Dharma* is not the same progress which a thief or a knave would glory in when he amasses wealth by dishonest means and goes on enjoying it till his sins come to light. That progress is only a precursor of his downfall, which is bound to come close upon its heels. Again, it has to be remembered in this connection that the

worldly rise of an individual, which interferes with the progress of his family, community or country, can never be called 'progress', that progress alone which is favourable to the growth of his family and country is progress in the true sense of the term. A person who out of selfishness injures the interests of the community, will have to share the injury inasmuch as he is an integral part of the community. Thus, in his case it must be plainly said that in the name of progress, he is indirectly doing an injury to himself. Leaving aside the question of the community as a whole, even if he injures the interests of a few individuals only, they are sure to retaliate and do him injury in return. Suppose a time comes when the whole society violates the injunctions of *Dharma* and takes to a life of unbridled licence. Under such circumstances, if a person makes himself rich by recourse to theft and fraud, etc., and by inflicting suffering on others, how can he expect to remain secure himself? People who are cleverer than himself will come forward to strip him in the same way as he stripped other simple folks. It is therefore that the scriptures repeatedly declare —

"A Brahman should in the ordinary circumstances adopt for his livelihood a means which involves little or no injury to other creatures."*

(Manusmṛiti)

"A man who knows what is unpleasant to him must not do unto others what he would not have done unto himself by others."† (Mahābhārata)

Thus it is clear that any action which while preserving the identity of an individual intact takes him

* अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः ।
या वृत्तिस्ता समास्थाय विप्रो जीवेदनापदि ॥

† यदन्यैर्विहितं नेच्छेदात्मनः कर्म पूरयः ।
न तत्परेषु कुर्वीत जानन्नपियमात्मनः ॥

towards progress should be termed as *Dharma* in relation to it. Now, let our thoughtful readers consider for themselves whether any one would seek such enjoyment or wealth as may rob him of his very identity. Wherever you cast your eyes in this world, you will find that all are anxious in the first instance to preserve their identity. However much a man may be attached to wealth or sensual enjoyment, he will bid adieu to them the moment he feels that his identity is at stake. If we examine the general tendency of man from a universal point of view, it will become clear that the need of self-preservation is greater than that of *Artha* and *Kāma*. Now, this preservation of self depends on *Dharma*. Thus *Dharma* transpires to be the first and foremost *Puruṣārtha*. This self-preservation is subservient to nothing else; it is independently sought by all; hence it is the primary *Puruṣārtha*. Truly speaking, *Artha* and *Kāma* are subservient to this primary *Puruṣārtha*. The *Artha* and *Kāma* a man will seek will always conform to the conception of self with which he identifies himself. None seeks *Artha* or *Kāma* which is antagonistic to his self. To say nothing of seeking *Artha* and *Kāma*, *Artha* and *Kāma* can have no meaning or existence without reference to the self. It is therefore that the scriptures have arrived at the conclusion that *Artha* and *Kāma* have no existence without *Dharma*—

"There is no enjoyment for one who has no wealth and how can one who owes no allegiance to *Dharma* have any wealth? It is therefore that people get wearied of him who is outside the pale of *Dharma* and *Artha*."*

(*Mahābhārata*, *Apaś-dharma*, ch 186)

"Wealth and enjoyment have their origin in *Dharma*; why should you not, therefore, take recourse to *Dharma*?"*

(*Dharmata-Savitr*)

"One should give up wealth and enjoyment which are divorced from *Dharma*."†

—*Manu*

Thus it has been shown in a nutshell that *Dharma* is the means of preserving one's self and that without the preservation of self, *Artha* and *Kāma* have no meaning. Now, we shall have to consider what is meant by the term 'preservation of self'. The society, community, class and family with which we identify ourselves,—all these are included in our self. That is how *Dharma* comes to have a large number of gradations. For the savage, who owns no civilization, the connotation of *Dharma* will be extremely narrow. The physical body is the only object of his identification. It is that which he regards as his self. Thus the means through which, according to him, the body may be preserved—that is, the kind of nourishment and exercise he takes is the only *Dharma* for him, which he makes much of. He, too, will shun poison and other substances which are injurious to his body and will constantly endeavour to promote its well-being. But he takes notice of only the immediate interest of the body; through ignorance he cannot realize the remote consequences. That is why he does not seek to eschew drinking, which is ultimately ruinous even to his body. Similarly, through ignorance he cannot regard the preservation of his family, community, civilization and good name, etc. as self-preservation and consequently endures their loss. But even he is always alert to protect whatever he regards as his own self.

* जनयस्य न कामोऽस्ति तथोऽधर्मिणः कुतः ।

तस्मादर्थमिवै कोको धर्मोऽस्ति न हिष्णुतात् ॥

* 'धर्मोदर्थस्य कामश्च स किमर्थं न सेव्यते ।'

† 'परिस्वजेदर्थकामौ यौ स्वाता धर्मवर्जितौ ।'

that is how *Dharma* is a *Puruṣārtha* even in his case. The same is true even in the case of the civilized man. As a man grows intellectually he begins to identify himself with society, civilization, family honour and personal fame, etc., and devotes as much, nay, even greater attention to their protection than to the protection of his own body. It is a patent fact that the civilized man considers it essential to observe the rules and etiquette of the society to which he belongs, with regard to dress and personal behaviour, etc., even at some inconvenience to the body. He who is particularly conscious of his family honour will never compromise it and he who has special attachment for fame will never allow his fair name to be tarnished by any means whatsoever. How natural is the following utterance of the immortal Kālidāsa put into the mouth of King Dilipa.—

किमर्थं हि त्यस्तव चेन्मृतोऽहं
यशःशरीरे भव मे दयातुः ।
एकान्तविश्वमिषु मद्रिधानां
पिण्डेभ्यनास्या खलु मूर्तिकेषु ॥

(*Raghuvamsha, Canto 2*)

King Dilipa says to the lion, "This physical body made of bones and sinews is not our only body, we have another body in the form of Fame, we set more value to that body of Fame than to this body of bones and muscles. Now, if you are inclined to show kindness to me, be pleased to show it to that body of Fame."

For men of wisdom and position it is but natural to neglect *Artha* and *Kāma* and maintain their reputation, with which they identify themselves, they do not hesitate to bear even physical hardships for its sake. That is why kindness to others, which is a stairway to Fame, has been recognized to be the most important aspect of *Dharma*.

Men of intelligence and culture regard the community also as their self. The community is nothing but an aggregate of individuals. If every individual fails to regard it as his own self, the community will cease to exist. According to men who hold this view, all those means which are conducive to the growth of the community, or which are indispensable for the preservation of the community, are also primary aspects of *Dharma*.

Picture to your mind a nation having plentiful resources, an extensive and flourishing trade and a rich variety of industries, and requiring no help from outside. But suppose the individuals comprising that nation are bent upon usurping each other's property, glory in deceiving one another, quarrel among themselves and do not hesitate on a favourable opportunity to kill each other; will anyone call that nation advanced, in spite of all its wealth and greatness? Let alone progress, can that nation survive for any length of time, or enjoy the slightest degree of peace or happiness? It is because they regard preservation of self as dependent on the preservation of society, that every civilized society accords a very high place to aspects of *Dharma* such as Non-violence, Truth, Non-thieving, etc. Nay, in the eyes of those who have identified themselves with society, the question of preservation of society is of vital importance. For the sake of society they regard it as an ordinary thing to sacrifice wealth and men, comforts and even the body. Similarly, those who identify themselves with their country, sacrifice their all for the protection of the country. Higher even than this, he who regards himself as part of the universe—who observes one spirit permeating the whole universe—who has identified his self with the universe, will be prepared to sacrifice his all for the good of the universe. It is this spirit which actuated Dadhichi to

offer his bones for the protection of the universe. It is with reference to such men that it has been said 'उदारचरितानां तु वदुषेव कुटुम्बकम्'—to men possessing nobility of character, the whole universe constitutes one family. The thoughtful reader will now realize that the meaning and implication of *Dharma* thus grow wider and wider for men of light and learning. Here it should also be recognized that knowledge and learning make a man prudent and wise. Thus, as the evil effects of a particular action come to light that action is gradually deprecated in the society of the wise. It is on this score that temperance and abstinence from meat, etc. have been regarded as important aspects of *Dharma* in cultured society.

Thus far we have discussed only the external aspects of self; now let us consider its internal aspect.

The society in which the higher truths of philosophy are not widely propagated or discussed, cannot make any effort for self-preservation. In other words, those who have no clear and definite idea as to whether there is anything which survives the physical body,—which goes to the other world and is reborn,—can do nothing for the preservation or advancement of that substance. Their conception of *Dharma* does not go beyond the gross elements. But the connotation of *Dharma* is very wide in the eyes of that enlightened society whose members have through their scientific observation obtained full insight into the subtle body beyond this gross body, whose penetrating vision has actually discovered the means of preserving and advancing the interests of that subtle body. They attach much greater value to the advancement of the interests of the subtle body than that of the gross body. In a society of that type supreme importance is attached to the laws governing the life beyond death.

The word 'Parināma' (ultimate consequences) signifies to them advancement in the other world. The subtle body lives much longer than the gross body. Leaving this encasement, it migrates to other worlds and assumes other physical bodies, to advance it towards further evolution, or to take it towards perdition, depends exclusively on our own actions. Those who realize this truth naturally apply themselves to the task of advancing the interests of the subtle body. That is why Hinduism particularly concerns itself with the affairs of the other world and its conception of *Dharma* is so wide and difficult to comprehend. Millions of years ago, the Hindus reached the culmination of philosophical thought and attained complete knowledge about the nature of the soul, the gross, subtle and causal bodies as well as the higher and lower regions to which the subtle body goes after death, side by side with this they also discovered through their subtle intellect the means of achieving progress in the other world. Our religious rites and practices, such as sacrifices, penance, worship, Yoga and *Śraddha* (offering food to the manes), etc. are intimately connected with the highest truths of science; they are all based on reason and conducive to a better life in the other world through improvement in the condition of the subtle body. Owing to our ignorance we may no doubt imagine that the practices forming part of the Vedic ritual (*Karmakanda*) serve no higher purpose than the purification of the atmospheric air, but the authoritative texts on *karmakanda*, such as the *Brāhmanas*, etc. do not point to that conclusion. They unequivocally maintain that progress in the other world is the primary goal of most of these practices. There is a law in the *Mīmāṃsā* philosophy, known as 'Viśvājyot Adhikarana', which lays down that heavenly bliss should be understood to be the reward for a rite where no such

reward is explicitly mentioned in the Śruti texts. As for the Upāsana and Jñāna-Kāṇḍas it goes without saying that they are primarily concerned with life in the other world. These two branches of practice aim only at the growth of the subtle and causal bodies or empirical self.

While not knowing the difference between the gross and subtle bodies, the ordinary man would even unconsciously identify himself with the faculties of the subtle body, and regarding these faculties to be the primary aspects of his self would go to the length of sacrificing the physical body for the preservation of the latter. The mind is the most important factor in the subtle body; the proclivities of the mind are thus held to be part and parcel of the subtle body. Just as a tender-hearted man, in whom the feeling of compassion is predominant, identifying himself with that feeling, would be prepared to sacrifice his wealth and dependants, his own body, nay, his very life, for the protection of beings whom he conceives to be in distress, even so the greedy under the influence of greed, and the lustful under the impulse of lust are capable of sacrificing everything. This sacrifice they make due to their identification with, and for the preservation of what they imagine to be their self. It is another thing whether this identification is right or wrong, whether such identification is based on truth or delusion. Impulses of greed, lust, etc. are adventitious: they cannot be regarded as the self; hence the means of their preservation cannot be regarded as *Dharma*. But he who through a false notion has identified himself with these would seek to perpetuate these impulses, mistaking *Adharma* itself for *Dharma*. The seeking for *Dharma* is present even there; only the true knowledge of *Dharma* is lacking. This true knowledge of *Dharma* is attained only when the individual has realized the true nature of the subtle and causal bodies and the soul;

and it is then only that his conduct is brought into conformity with truth.

The long and short of it is that the term 'Self-preservation' will carry a different meaning with a society which has grasped the higher truths of philosophy and the conception of *Dharma* of the society is bound to be very comprehensive and at the same time difficult to understand, because of its being connected with the highest scientific truths. That society or nation will treat *Artha*, *Kāma* and all sorts of worldly progress as of secondary importance in comparison to *Dharma*. The *Dharma* of that community will be something quite different from the *Dharma* of other nations and communities. That is the reason why our ancestors, the Ṛsis and Munis of old, treated worldly advancement as secondary and insignificant, although they had a thorough knowledge even of the ways and means conducive to worldly progress. Nay, they have left complete lessons in the ways and means of attaining worldly prosperity for people who are not yet sufficiently advanced to make headway in other-worldly matters; yet their own motto was:—

ब्राह्मणस्य तु देहोऽयं क्षुद्रकामाय नेष्यते ।

इह क्लृप्त्यै तपसे प्रेत्यान्तमुखाय च ॥

"The body of a Brahman is not meant for the satisfaction of petty desires; it is intended for the performance of austere penances in this life and for enjoying eternal happiness in the next."

It is natural for all to sacrifice a petty and momentary interest for the sake of larger and more abiding interests. The agriculturist who scatters seeds in expectation of a bumper crop, and the merchant who lays out capital in expectation of a good return, are well-known examples of this. Much less can it be called unnatural for him who has a definite knowledge of the other world, who looks upon the glories of this world as not only insignificant but hollow in comparison with the

glories of the other world, and who is convinced of the latter being far more enduring than the former, to sacrifice the interests of this world for the sake of the other world.

There is a story in the *Bṛhadāraṇyaka Upaniṣad* Mahārṣi Yājñavalkya desires to take to the life of a *Sannyāsi* (recluse) He had two wives Addressing his first wife, Maitreyī, he says, "Maitreyī, I am going to adopt *Sannyāsa* but before doing so it is my desire to divide my wealth between you both " In answer to this, Maitreyī asks her husband if it will be possible for her to attain immortality in case she gets as her share the entire earth with all its treasures Yājñavalkya says, "No, your life will be just like that of a well-to-do woman through wealth you cannot expect to attain immortality " Maitreyī at once broke out, 'What shall I do with wealth which cannot make me immortal ? Pray, give me the real wealth you possess, viz, Knowledge of Self " Yājñavalkya then explained to her that every object in this world derived its agreeability from its relation with the Self—*Ātma*, so that what one should do is to acquire the knowledge of the Self, which is the embodiment of Bliss, and so on What he said is quite true One is mad after the object which he takes delight in nothing else in the world can engage his mind Just as a worldly man is engrossed in the pleasures of the world, even so the *Bhakta* (devotee) remains absorbed in his *Bhakti* (devotion) and the *Jñani* (man of knowledge) remains absorbed in his *Jñāna* (knowledge) Their respective leanings are natural for them, nothing is forced Now, it has been shown above that the means of preserving one's identity constitutes the *Dharma* for him From the child to the grown-up man, everyone has a natural inclination for the same In comparison with self-preservation, *Artha* and *Kāma* appear to be insignificant

Therefore, in determining the relative value of each *Purusartha*, the glory of *Dharma* is found to stand much higher than *Artha* and *Kāma* All kinds of progress, earthly or other-worldly, are dependent on *Dharma* One strives to preserve only those aspects of his self which he is capable of realizing or with which he primarily identifies himself, or in other words only such factors constituting his self, to which he attaches primary importance A poor man is anxious only for the protection of his hut, whereas the king is anxious for the protection of the whole kingdom Similarly, through his deeper and deeper learning, the more fully and better one realizes his self, the wider is his conception of *Dharma* Among factors which constitute the self of man, some people choose a few according to their nature and give predominance to them while others give predominance to other factors It is with the predominant factors that their identification gets deep-rooted and it is to their development that they mainly devote their energies According to their respective temperaments, Śibi, Jimūtavāhana and others gave predominance to the quality of Compassion Hārīśchandra, Yudhiṣṭhira and others, to Truth, while Ṛṣabhadeva, Jada Bharata and others gave predominance to asceticism Bhagavān Śrī Rāmachandra and others kept the ideal of beneficent rule foremost in their mind It is thus that *Dharma* is divided into several aspects, and that is how there are found some common factors of *Dharma* For the sense of humanity and national consciousness, etc is almost of the same degree in every individual From time immemorial, the Hindus have occupied the pride of place in learning and wisdom, that is why their conception of *Dharma* is so comprehensive

The superiority of *Dharma* over *Artha* and *Kāma* has been established on the ground of its being the means of

self-preservation. Let us now examine the question from another point of view. The real *Puruṣārtha* is Joy or Happiness; all other *Puruṣārthas* are secondary to it. It is *Ānanda* (Joy) alone for which all people crave, at all times and under all circumstances. The eyes of all are fixed on the one goal of *Ānanda*. If a person is earning money, it is for *Ānanda*; and spending money also is for *Ānanda*. Wealth, enjoyment or virtue, whatever people desire, that is all for Joy. Therefore, according to the derivation 'पुरुषार्थ', that which is sought after by a *puruṣa* (individual), is *Puruṣārtha*. *Puruṣārtha* is nothing but *Ānanda* or joy; all other objects, being conducive to the same, are only secondary *Puruṣārthas*. *Dharma*, *Artha* and *Kāma*—all these three are means to the attainment of Joy; it is therefore that they, too, are called *Puruṣārthas*. Among these three, again, *Dharma*, being the primary means of attaining Joy, is the primary *Puruṣārtha*, the other two are secondary. The reason for this is that without *Dharma*, which is only another name for virtue or good conduct, attainment of wealth and enjoyment is impossible. It is only by following *Dharma* in the shape of Sastric injunctions that people belonging to all *Varnas* and sub-castes can earn money according to their needs through performance of their allotted functions. Money earned through means which are inconsistent with *Dharma* can never bring happiness, but proves a source of endless misery. This will be recognized even by the moralist, judging from cases of theft, etc. Similarly, gratification of senses through means which are opposed to *Dharma*, such as adultery, etc., can never lead to happiness. There may be men who indulge in such practices through ignorance, but even they cannot justify their conduct; and their conscience alone can judge the proportion of happiness and misery they derive from such wealth and enjoyment. It

should also be borne in mind in this connection that wealth and enjoyment bring happiness only when they are backed by contentment, and when God is their goal. Acquisition of wealth without some measure of contentment serves only to increase the thirst for money from more to more; and an individual who under the pressure of this insatiable thirst runs hither and thither without any respite cannot enjoy happiness. Again, an individual who though enjoying the pleasures of the world himself is jealous of others, or who through excessive enjoyment spoils his body and renders his senses incapable of further enjoyment, even though his thirst for enjoyment is increased—is it ever possible for him to dream of happiness? Besides, wealth and enjoyment are by their very nature transitory, they can never endure. When they are gone, the person who has God for his goal will somehow or other contrive to reconcile himself through the belief that the will of God is supreme, but he who does not keep his eyes fixed on God will be plunged in an ocean of sorrow. All these arguments conclusively prove that *Dharma* is a necessary factor in bringing about happiness. The sum and substance of all this is that such happiness alone is a *Puruṣārtha* as cannot be overwhelmed by sorrow. No man of wisdom will pursue a joy in which the element of sorrow preponderates. Wealth and enjoyment can lead to happiness only when they are kept under the check and control of *Dharma*; without the restraining influence of *Dharma* they bring more woe than joy. This also proves the intimate connection between *Dharma* and happiness and it further establishes the fact that out of the factors contributory to happiness *Dharma* alone is worthy of being recognized as the primary *Puruṣārtha*. This will become clearer still if we just take into

our view the conception of happiness as determined by the Śāstras after an elaborate discussion. Joy or Happiness is not something objective it is purely subjective, or in other words, you may call it an aspect of the Self. We do not always realize this bliss because it is screened within the heart by the covering of *Avidyā* or Ignorance. But when there is preponderance of *Sattvaguna* (purity) in the heart and it becomes transparent, then just as a flame within a covering of transparent glass spreads its light on all sides, even so the light of Joy of the Self manifests itself and spreads itself even to the external objects. It is that state which we regard and term as the experience of Bliss, the experience of Joy. This experience of joy is wholly dependent on the predominance of *Sattvaguna* (purity), and the means of inducing this predominance of *Sattvaguna* is known by the name of *Dharma*.

One pines for wealth and enjoyment and makes strenuous efforts to acquire them. When they are attained, this pining ceases, his mind becomes still for the time being, and in a still mind the *Sattvaguna* comes to the surface. That is how acquirement of wealth and enjoyment brings the feeling of joy. How true is the following utterance of Mahātmā Bhārtrhari —

"When the throat gets parched through thirst, the agony caused by the same is assuaged through a drink of cold and scented water and the pangs of hunger are allayed by food. Even so the fire of passion is quenched through embrace of the wife. People mistake the alleviation of suffering as positive happiness."

The long and short of it is that the aim of acquiring external objects is to remove the agitation of mind caused through suffering, whereas happiness reveals itself automatically in a motionless and quiescent mind. This quiescence

of the mind cannot be brought about through wealth and enjoyment unless they are controlled and regulated by *Dharma*. Agitation grows with the growth of desire. Therefore, *Artha* and *Kāma* divorced from *Dharma* are no *Purusārthas* at all, whereas *Dharma*, even without the support of *Artha* and *Kāma*, is a *Purusārtha* in itself. For the mind can be made still and motionless without the aid of external objects, through the practice of *Samādhi* or cessation of desires. The meaning of this is that happiness consists in the quiescence of mind induced by the cessation of the impulses of desire, repulsion, etc., which cause agitation in the mind. These impulses of the mind can be set at rest through any of the two processes—by acquiring the desired objects or by uprooting the cause of desire itself by recourse to *Viveka* (discrimination). The first of these methods is adopted by all, but that does not bring the desired result. Even after one desire is satisfied, the sprouting of further desires does not cease. It continues as a perennial stream. All the desires of man can never be satisfied, and even if they are satisfied once, there is no guarantee that no more desires will spring up in future. And the moment another desire springs up the same mental unrest and misery will follow. The same is the case with other impulses such as those of jealousy, hatred, etc. When the mind is possessed by the devil of hatred, what terrible crimes are not perpetrated even by sane men! This devilish propensity prompts us even to assault and injure a benefactor. It involves even simple-minded, unsophisticated men into acts of cunning and fraud. Possessed by this devil, man degrades himself in the eye of good men. A man with a wicked heart betrays his evil nature even through his external appearance. But even if through the best of your efforts, through deceit and fraud, you succeed in getting the better of your enemy, do you think the happiness you will

attain thereby will be abiding? Remember, truth alone will triumph in the end, and the happiness on which you are exulting will result in terrible suffering to you.

Apply the same reasoning to all the aberrations of the mind. But those who tread the path of *Dharma* take shelter and rest under the thick shade of noble impulses, such as contentment, absence of ill-will towards anyone, compassion, etc. The author of the *Yoga-Sūtras*, Bhagavān Patañjali, says. "If you want to cultivate cheerfulness of mind, then instead of growing jealous of the rise of another take him to be a friend of yours. Do not gloat on the distress of others, but take pity on them. Rejoice to see others taking to holy pursuits. Ignore the sinners if they turn a deaf ear to your remonstrances; do not quarrel with them, rather pray to God to give them better sense."

These are the methods of cultivating cheerfulness of mind, and they cannot be secured without taking shelter under the wish-yielding tree of *Dharma*.

Thus, from every point of view, 'happiness' is the primary *Puruṣārtha*, and the same cannot be experienced without the negation of suffering. Even if *Artha* and *Kāma* succeed in bringing some amount of happiness for a temporary period, it will be attended with suffering, it cannot overpower suffering. Whereas *Dharma* can bring happiness even when it is joined with *Artha* and *Kāma* as well as without the help of *Artha* and *Kāma*.

Now, when it is proved that *Dharma* is the main *Puruṣārtha*, let us devote some thought to the question of *Mokṣa* as well. We have said above that every living being desires negation of suffering. No one will be prepared to accept suffering even when it is combined with happiness. Under the circumstance there can be no doubt about *Mokṣa* (liberation) being the supreme *Puruṣārtha*, for

Mokṣa is nothing but cessation of suffering. It is another thing that the world being constituted as it is, it is never possible to attain complete cessation of suffering while in the world and therefore seekers of *Mokṣa* have to turn their face from the world, and the ordinary man finding that condition to be very hard cannot attempt it. All the same, the craving for liberation is natural, and not artificial.

With reference to *Mokṣa*, it may be contended by some that it being a state where there is no feeling of pleasure or pain, no one will be anxious to seek it. In reply to this, I would ask my friends as to why people immersed in luxury and surrounded by all possible means of enjoyment seek to be drowned in deep slumber every night, what it is that turns their mind from all sorts of enjoyment and drags them to sleep, in which there is no feeling of pleasure or pain. The conclusion is thus forced on us that in order to overcome the fatigue of worldly turmoils it is natural for all to seek repose in the bosom of peace, but surrounded as we are by latencies of desires existing from time without beginning, we cannot enjoy lasting peace, inasmuch as those latent desires drag us from that region back into the turmoils of the world. Those great souls, however, who realize the value of peace, betake themselves to the practice of uprooting the desires and thus become wayfarers in the path of *Mokṣa* (salvation). The joy of Peace (*Śānti*) is joy *par excellence*, the joy derived from worldly prosperity is only a means to it. When man acquires something new in the form of wealth, glory or birth of a son, the bud of his heart opens up for some time; he feels as if his heart is leaping to grasp that new object of pleasure. After some time, however, he ceases to experience that joy even in the presence of that wealth, glory or son. Those new objects have now become part of his self, so that the joy that

now remains to him is only the joy of Peace, which is an integral part of his self; the extraordinary outburst of joy that he felt at the time of the opening of his heart is no longer felt by him. Of course, if he is deprived of those new objects of possession, he will feel miserable. When he did not come to possess these objects, he was not so unhappy as he would feel when he is deprived of them. The reason is not far to seek: formerly these things did not form part of his self, but now when they are taken away he is bound to feel miserable because of the wrench to his self.

The purport of the whole thing is that the joy of worldly enjoyment is thus gradually transformed into the joy of Peace and the latter is an integral part of the self. The controversy about the nature of *Mokṣa* (salvation) found in the treatises on philosophy, where one party recognizes it to be of the character of bliss while another denies it, may easily be set at rest when it is recognized that *Mokṣa* represents joy of the Self (*Svarūpānanda*) or the joy of Peace (*Śānti-Ānanda*) as distinct from the joy of worldly greatness (*Samrādhi-Ānanda*). *Mokṣa* is defined as Identification of self with All (*Sarvātmabhāva*), that is to say, it is the state in which everything has become part and parcel of the self. When everything has become part of the self, where will he get any new object, where will his self expand? That is why the joy of worldly greatness (*Samrādhi-Ānanda*) is not felt in that state. When everything has become mine or part of my self, what is it that I should lack? As for the joy of Peace (*Śānti-Ānanda*), which is the primary joy, it stands attained in an infinite degree. As an illustration take the case of an individual who has attained the culmination of worldly progress and has become a king of kings. He has nothing else

to achieve now. There is another individual, who goes on extending his power and authority gradually, he is enjoying newer and newer pleasure as his authority goes on increasing. Between these two individuals the higher place will be given to him who has attained everything. The second one also will reach that state some day he longs for it. Even so the freed man alone, who has identified himself with all is perfectly calm, men of the world will be free from turmoils only when they reach that state.

It has been attempted in this article briefly to show that the four *Puruṣārthas* or desiderata, viz., *Dharma*, *Artha*, *Kāma* and *Mokṣa*, laid down by the Hindu scriptures have four different objects in view (1) self-preservation, (2) worldly prosperity, (3) enjoyment of sense-objects and (4) cessation of suffering respectively. These four are the objects of desire of every being. There can be no object of desire, which is beyond the scope of these four. That is why all these four are recognized as *Puruṣārthas*. Again, the *Puruṣārthas* are only four in number, not more. Generally speaking, all these four are classed as *Puruṣārthas*, but on a deeper analysis it will appear that *Mokṣa* (Salvation) is the supreme or highest *Puruṣārtha*. Among the other three *Puruṣārthas*, *Dharma* alone is the primary *Puruṣārtha* for men of the world, whereas *Artha* and *Kāma* are secondary *Puruṣārthas*. This priority of *Dharma* as *Puruṣārtha* has been sought to be established from the point of view of the paths of *Pravṛtti* (worldly life) and *Nivṛtti* (withdrawal from the world) both. It has also been attempted to show why in spite of the natural inclination of people towards *Dharma*, the practice and conception of *Dharma* differ among them. This, in short, is the purport of the article.



The Fundamental Principle of Dharma.

BY PANCHANANA TARKARATNA

‘धर्माय धर्मेश्वराय धर्मपतये धर्मसम्वाय गोविन्दाय नमो नमः ।’

“I make my obeisances to Govinda, the embodiment of *Dharma*, the Controller and Protector of *Dharma* and the Fountain-head of *Dharma*.”

In order to ascertain the fundamental principle of *Dharma*, one has to fall back upon the Śāstras, the holy books. We shall, therefore, base our discussion of the subject to be dealt with in this article on the Śāstras and reasoning consonant with them.

At the outset let me state briefly the basic principle of *Dharma*. The scripture says ‘यस्याद्धारणमयुक्तं स धर्म इति निश्चयः’. That verily is *Dharma*, which has the power of holding and sustaining. This is a most general definition of *Dharma*. This *Dharma*, then, is divided into three classes (1) *Siddha*, self-existent, (2) *Sādhyā*, that which has to be accomplished as an end, and (3) *Sādhana*, that which has to be adopted as a means to that end.

(1) *Siddha Dharma* is Bhagavān Śrī Kṛṣṇa, the Perfect Divinity. This is borne out by the *mantra* quoted above ‘धर्माय धर्मेश्वराय धर्मपतये धर्मसम्वाय गोविन्दाय नमो नमः’. When the world was oppressed and down-trodden by the overwhelming might of the titans and was no longer able to hold itself and was continually falling down, He came down to this earth in response to its pathetic appeal and descending into the sacred land of Gokula, held up the world from its downward drift by crushing the might of the Asuras and bringing together all its forces that worked for division and disintegration into a unifying movement, gave it a lift into the upward march towards its Divine destiny, for He is the *Siddha*

Dharma, the Self-existent Law, and of Him the Upaniṣads speak as “the bridge that holds up the peoples from falling into chaos and disintegration”—‘एष सेतुर्विधरणे लोकानामसम्भेदाय’. It is due to Him that the world-forces like waters do not rise up beyond their mark to plunge the world into a deluge. For He holds all these forces in check, as by an embankment, and keeps all these worlds and peoples from drifting away and falling down. It is because of this power of holding together that He is designated as *Dharma* in the *mantra* quoted above. That the Supreme Divinity is not a *Sādhyā*, that which has to be brought into existence as a result of some action, has been conceded by all schools of thought. He is an eternity,—not only an eternity, but the Eternal Reality beyond all baser realities, ‘नित्यो नित्यानां’, beyond all realities of this transient world, and therefore He cannot be said to be a *Sādhyā*, a resultant something. For *Sādhyā* is that which has no previous existence and has only to be brought into existence in future. The *Sarīraka Bhāṣya* says, therefore, that that which has been from before is *Brahma* and that which is to be in future is *Dharma*—‘भूतं तु ब्रह्म मव्यो धर्मः’. *Bhūtam* here means the *Siddha*, *Bhavyah* means the *Sādhyā*.

(2) *Sādhyā-Dharma* *Sādhya-Dharma* has been defined as a merit accruing to the human soul through the performance of ordained acts—‘विहितक्रियया साध्यो धर्मः पुंस गुणो मतः’ (*Bhātīkārīkū*). The philosophies of *Vaiśeṣika* and *Nyāya* as well speak of *Dharma* in terms identical with this definition. The word *tapas* in the *mantra* ‘अग्निहोत्रपसोऽप्यजायत’ of the *Aghamarṣana-Sūkta* of *Rgveda* denotes the same

Sādhyā-Dharma. This is the interpretation given to it by the Vaiśeṣika and Nyāya philosophies. *Vihīta Kriyā* in the above-quoted couplet of the *Bhāṭṭakūṣkā* means an act which has been ordained by the Śāstras. But what do we understand by an ordained act? An ordained act is that which has been enjoined by the Vedas. *Dharma* is that supersensuous merit, *Adṛṣṭa*, which results from the performance of these ordained acts. Systems of philosophy such as Pūrva-Mīmāṃsā and Nyāya are unanimous on the point that *Adṛṣṭa* accrues to the soul. According to Sāṅkhya, it is superimposed on the soul. Whereas according to Vedānta, Jivahood (Individuality or ego) itself is superimposed on the spiritual reality, the *Ātmā*. Synthetically speaking, therefore, we can safely say that *Adṛṣṭa* is a quality of the *Jivātmā* (soul).

The *Veda* or *Śruti* (Revelation) is twofold in character—direct and inferred, *Pratyakṣa* and *Anumeya*. Those portions of the Vedas that are still surviving and have been printed and made available to all, constitute what we traditionally call the direct *Veda*. By inferred *Veda* we mean those portions which we have to infer from the injunctions and prohibitions embodied in the teachings of the Rsis and the Devatās, collectively known as the *Smṛti* literature. A considerable portion of the Vedas has, to be sure, disappeared. A number of Purāṇas as well as Patañjali's *Mahābhāṣya* on Pāṇini's Grammar speak of *Rgveda* as having twenty-one branches or recensions, *Yajurveda*, a hundred, *Sāmaveda*, a thousand, and *Atharvaveda*, nine. But how many of them are extant to-day? The spirit of those numerous branches that have disappeared now has been preserved in the various *Smṛti* texts, for, as it has already been stated above, the origin of the various teachings of the *Smṛtis* lies in the Vedas. Now to come to the main point, ordained acts (*विहित कर्म*)

are those which have been enjoined by the Vedas and the *Smṛtis*, and the supersensuous merit resulting from the performance of these acts is what is meant by the term '*Sādhyā-Dharma*' here. Arguments to prove the existence of such a supersensuous phenomenon will be advanced later on.

(3) *Sādhana-Dharma*. All those actions which produce the *Sādhya-Dharma* referred to above are known as *Sādhana-Dharma*. The *Mīmāṃsā-Sūtras* (I 1. 2) define it as an action ordained by the injunctions of the Vedas—'चोदनालक्षणोऽर्थो धर्मः'. That *Dharma* is the same as action, is borne out by the *Śruti*, which declares that the first *Dharma* was the worship of the Lord by sacrifice—'यज्ञेन यद्गमयन्त देवास्तानि धर्माणि प्रथमान्यामन्' (*Rgveda* and *Yajurveda*, *Purusa-Sūkta*) "Speak the truth, practise *Dharma*" (सत्यं वद. धर्मं चर) is the teaching of the *Taittirīya Upaniṣad*. The same *Upaniṣad* also gives, in brief, the practices of *Dharma*. I shall presently describe them in some detail.

Sādhana-Dharma is twofold. To divide it on a broader basis, we may classify it under three heads—bodily, vocal and mental. The sage Vātsyāyana, in his *Nyāya-Bhāṣya* (gloss on the *Nyaya-Sūtras* of Mahārṣi Gotama), says that bodily *Dharma* consists in practising charity, protecting the weak and the helpless and service of the needy—'शरीरेण दानं परिव्रजणं परिवरणं च'; vocal *Dharma* consists in speaking the truth, politeness of speech, saying wholesome things and *Swādhyāya*—'वाचा सत्यं प्रियं हितं स्वाध्यायश्चेति'; whereas mental *Dharma* consists in kindness, desirelessness and faith—'मनसा दयामत्सृहा श्रद्धाश्चेति'. The word *Swādhyāya* is generally taken to mean the recitation of the particular branch of *Veda* taught in one's family, but it also includes the recitation of the Divine Name. The *Bṛhannāradiya Purāṇa* says that it is the Name of the Divine, the Name and the Name alone that can redeem us, in this age of

Kali. There is no other way of escape, none and none, to be sure.

हरेनाम हरेनाम हरेनामिब केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

Reading and reciting of the Vedas on the part of the Brahman is now almost a thing of the past, while other twice-born classes have long forgotten it. Now the only hope lies in including, under *Swādhyāya*, the recitation of the Divine Name, the Name of the particular form of the Divine to which one is specially devoted. The tenfold *Sādhana-Dharma* as described above, with the exception of *Swādhyāya* in its restricted sense of reciting the Vedas, can be practised by all mankind. If, on the contrary, the term is applied in a wider sense so as to include in it the recitation of the Divine Name also, as stated above, the tenfold *Sādhana-Dharma* is to be observed by all mankind. The agreement of the *Sādhana-Dharma* pointed out by *Vātsyāyana* with other Dharmas will be shown while discussing the nature of *Dharma* as declared by Manu. He sums up the *Dharma* to be followed by all the four castes into five cardinal virtues, viz., non-injury, truthfulness, non-stealing, cleanliness and control of the senses.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतत्समासिकं धर्मं चातुर्वर्ण्येऽज्रवीर्यमुतुः ॥

For those classes which are below the *Sūdras* in the scale of social order, Manu prescribes the same *Dharma* which he has done for the *Sūdras* 'शूद्राणां तु सप्तमोऽयं सर्वेष्वप्यवस्थाः स्मृताः ।' The sub-castes that have sprung up as a result of such inter-caste marriages as have followed the right order, अनुलोमविवाह, (as for instance, between a Brahman boy and a Kṣatriya girl, a Kṣatriya boy and a Vaiśya girl and between a Vaiśya boy and a Sūdra girl) and whose caste is determined either by the father's caste or by the mother's caste are also included in the fold of *Chāturvargya*, the fourfold

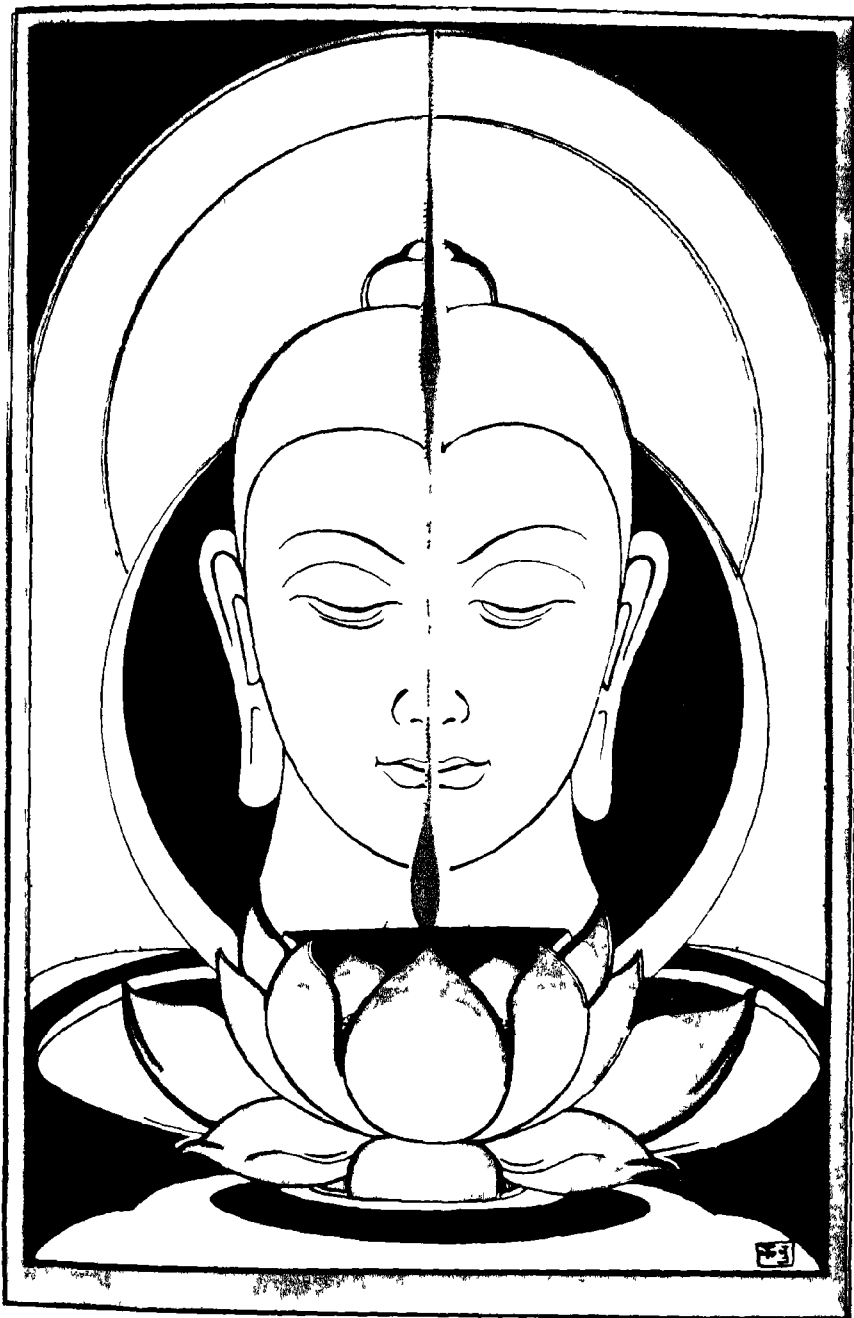
social order of Vedic dispensation. There are no two opinions on this point. Thus it can be unhesitatingly observed that the *Sādhana-Dharma* of which we have spoken above is the *Sādhana-Dharma* for all castes and sub-castes of the Hindu race. The tenfold *Dharma* of *Vātsyāyana* is based on the fivefold *Dharma* of Manu described above. Kindliness and protection of the weak and the helpless are only the positive aspects for what Manu terms as harmlessness, *Ahimsā*. The word *Śauca* used by Manu signifies both inner and outer cleanliness. Service (*Paricharya*) and reciting of the Vedas or of the Divine Name, (*Swādhyāya*) are included under this head. For the *Śāstras* declare that the power of the Name of the Divine in wiping out sins is too great to be equalled by any amount of sinful indulgence on the part of a sinner.

नामोऽस्य यावती शक्तिः पापनिर्हारे हरेः ।

तावत्कर्तुं न शक्नोति पातक पातकी नरः ॥

Purification from sin constitutes the high water-mark of cleanliness, *Śauca*. Chanting of the Divine Name is conducive to that high level of *Śauca*. That recitation of the Vedas is also a means to that end, has been declared in the *Śāstras* at many places. Pointing to certain *Sūktas*, the *Viṣṇu-Saṁhitā* says, these among the Vedas become great purifiers—'अथातः सर्ववेदपवित्राणि भवन्ति'. Recitation of any of the Vedas—'पठन् वा अन्यतमं वेदम्'—has been pronounced, by Manu and *Yājñavalkya* both, as a means of expiating the sin accruing from the murder of a Brahman. Non-stealing and control of senses are the outcome of desirelessness and faith. Control of the senses is impossible for one who is under the sway of desire. A man who has controlled his senses will, on the other hand, be naturally polite in speech and will habitually say things which are wholesome in effect. Will it be possible

The Kalyana-karpataru



or a man who has control over his tongue to speak harsh words or say things which are unpalatable or unwholesome in effect? The term *Saucha* employed by Manu further signifies worship of one's adorable deity. The terms *Śraddhā* and *Paricharyā*, faith and service, employed by Vātsyāyana also point to the same meaning. *Śraddhā* means a firm faith in the teachings of the Śāstras. Is it possible for a man in whom such a strong faith has been generated to refrain from worshipping the Deity, namely, Śrī Hari? Worship of the Divine is the most effective way of purifying the mind and so the term *Saucha* employed by Manu has been taken to mean the worship of the Divine. It is clearly stated in the *Uttara Khanda* of the *Padma-purāṇa* that bestowing gifts on a deserving man, attachment to Śrī Kṛṣṇa, attending to the comforts of one's parents, reverence for sacred things, offering of food to the gods and all creatures as well as to one's preceptors, and giving a mouthful of bread, etc to a cow,—these six duties constitute *Dharma*.* In other words, they are the six criteria of *Dharma*. The *Viṣṇu-Saṁhitā* gives a more elaborate list of the constituents of *Dharma*, and enumerates forgiveness, truthfulness, control of the mind, purity, practice of charity, control of the senses, non-violence, service of the *Guru*, visiting places of pilgrimage, compassion, simplicity, absence of greed, worship of the gods and the Brahmins and absence of malice as the ingredients of *Sāmānya Dharma*, the general law for all men† Detailed instructions about

the devotional worship of the different forms of the Deity are to be found in works on *Bhakti*. The most essential requisite for worship is devotion or love. The Grace of the Divine Śrī Kṛṣṇa, says the *Gautamīya Tantra*, descends on him who is devoted to his Deity, viz., Śrī Kṛṣṇa, as also to the *mantra* by which he seeks to propitiate Him and the *Guru* who imparted the *mantra* to him, in all the eight ways of *Bhakti*.*

The eightfold path of *Bhakti* is given below —

"To look upon the devotees of the Divine as one's own dearest relations, to express one's hearty approval in the matter of worship, to worship the Deity regularly every day with a cheerful mind, to allow no display of one's piety or devotion in worship, fondness for hearing the stories of the Lord, emotional expressions of love such as the bristling of hair on the body, constant remembrance of the Deity and not to make the chanting of His Name a means of livelihood,—these are the eight forms of Devotion, and he who possesses these, be he a *mlecchha*, an outcaste, is as good as a sage, he is a speaker of truth and a halo of fame envelops him all around."

This is the general *Dharma* meant for all. Besides this, there are special *Dharmas* attaching to particular castes and particular stages of life. For fear of prolixity, however, I would rather not touch them.

* देवतायां च मन्त्रे च तथा मन्त्रप्रदे गुरौ ।
भक्तिरष्टविधा यस्य तस्य कृष्णः प्रसीदति ॥

* पात्रे दानं रतिः कृष्णे मातापित्रोश्च पूजनम् ।
श्रद्धा बलिर्गोवां द्रासः षड्विधं धर्मलक्षणम् ॥

† क्षया सत्यं दमः शौचं दानमिन्द्रियनिग्रहः ।
अहिंसा गुरुश्रद्धा तीर्थासुरणं दया ॥
आर्जनं लोभशून्यत्वं देवब्राह्मणपूजनम् ।
अनभ्युपया च तथा धर्मसामान्यमुच्यते ॥

† तद्भक्तजनवात्सल्यं पूजायाश्चागुमोदनम् ।
सुमनाश्चार्चयेन्नित्यं तदर्थं दम्भवर्जनम् ॥
तत्कथाश्रवणे रागस्तदर्थं चाङ्गविक्रिया ।
तदनुसरणं नित्यं तन्नासा नोपजीवति ॥
भक्तिरष्टविधा ह्येषा यस्मिन् श्लेच्छेऽपि वर्तते ।
स मुनिः सत्यवादी च कीर्तिमान् स भवेन्नरः ॥

Sādhana-Dharma has its presiding deity, who is also known by the name of *Dharma*. Just as a human being is possessed of a body and an external appendage for the body, such as clothing, etc., so the gods have their bodies and appendages for the body, too. The God who looks upon all these *Sādhana-Dharmas* in their collectivity as His body and all the mantras connected therewith as the external appendage for that body is known as the god of *Dharma*, *Dharma-Devatā*. When we utter the name of a friend of ours, we call to our mind not only his body but his body and soul together. Even so, the word *Dharma* signifies not only the practices described above but along with it, the god who presides over them and regards them collectively as his body. A description of this god of *Dharma* is available in the *Mahābhārata* as well as in the *Purāṇas*. There are people who allege that the gods of the *Purāṇas* are mere allegorical representations and not living realities. It is needless, however, to enter into any discussion with them on this occasion. What we seek to drive at here is that the god of *Dharma* is also included in the concept of *Dharma*. He is the soul whereas the practices referred to above under the name of *Dharma* constitute his body. To differentiate the *Sādhana-Dharma* according to the capacity and position of each individual is a function of the god of *Dharma*. People live under the rule of some king and are thus able to protect their persons as well as their hearths and homes. So does *Dharma* abide under the rule of some suzerain power and thus protects itself and all that belongs to it. Who that suzerain power is, we shall see later on. Let us first see what it is that leads us to believe in the existence of such a thing as *Sādhya-Dharma*.

Sādhana-Dharma as such cannot by itself bring heavenly joys or other enjoyments, for we see that *Sādhana-Dharma*

disappears the moment it is performed. It is inconceivable that it should give rise to heavenly enjoyments, etc. long after it was performed. For an object which ceased to function long ago cannot produce any results. An object which is brought before our eyes today cannot be directly perceived tomorrow unless it comes before our eyes again. Visual perception is possible only when an object comes into direct contact with our eyes, and lasts only so long as this contact lasts. It can neither precede nor survive the contact they two must go together. Similarly, how can a result which does not synchronize with or immediately follow the practice of *Sādhana-Dharma* accrue long after the *Dharma* itself ceased to function? The *Śāstras*, therefore, bring in the existence of *Sādhya-Dharma* to act as an intermediary between the *Sādhana-Dharma* and the joys of heaven and earth that one gets as a reward for the performance of *Sādhana-Dharma*. This *Sādhya-Dharma* is created side by side with the performance of *Sādhana-Dharma* and abides as a super-sensuous entity in the soul in the form of a *samskāra* or impression. This is what has been described above as a merit accruing to the human soul through the performance of ordained acts, 'विदितक्रियया साध्यं पुणं पुणः' So long as the heavenly joys and other pleasures resulting from this merit are not enjoyed, this *Sādhya-Dharma* persists in the soul, and vanishes as soon as they have been enjoyed. The *Gītā* expressly supports this view when it says that "with the exhaustion of their store of merit they enter the mortal world again" — 'क्षीणे पुण्ये मर्त्यलोके विवर्ति' The merit—*Punya*—referred to here is nothing but the *Sādhya-Dharma* pointed out above, which exhausts itself with the enjoyment of heavenly bliss, after which the *jīva* is hurled from heaven and returns to mortal existence.

Both the *Sādhya* and *Sādhana* Dharmas possess a wonderful power of holding and sustaining the world and its peoples. Their function is to preserve

intact the humanity of man and to lift him into Devahood or godliness and take him, ultimately, to the blissful feet of the Lord. If man does not take recourse to these Dharmas, he would cease to be a man and turn into an animal under the human garb. Divorced from *Dharma*, man is no better than a beast 'धर्मैवहीनाः यद्युभिः समानाः'. It is by virtue of this sustaining power that these *Sādhyā* and *Sādhana* Dharmas preserve the identity of man. And He who is the *Siddha Dharma* is the controller of both these Dharmas. It is under His suzerainty that mankind lives. The Vedas are His commandments. Who can transgress them and yet remain secure? It is therefore that He is called the Lord of *Dharma*, *Dharmeswara*. It is He, again, who preserves both the *Sādhyā* and *Sādhana* Dharmas till they have yielded their fruit. Side by side with *Dharma*, the

human soul has been willingly or unwillingly accumulating that which is the very opposite of *Dharma*, viz., *Adharma* or sin. That in spite of this continual mixing up of *Adharma* with *Dharma*, the latter does not entirely lose its sustaining power is a glory, a miracle of the Lord, the *Siddha Dharma*, and none else. It is therefore that He is called the Lord and Protector and Originator of *Dharma*, the very Source of *Dharma*. It is from His voice in the form of the Vedas that the *Sanātana Dharma* has emanated. The *Sādhyā-Dharma*, too, has originated from Him. Therefore, He is the *Siddha Dharma*, the fountain-head, of both the *Sādhana* and *Sādhyā* Dharmas. It is to Him that I make my obeisance in the words of the following Vedic *mantra*: 'धर्माय धर्मेश्वराय धर्मवत्यै धर्मसम्प्रदाय गोविन्दाय नमो नमः।' and bless myself by prostrating at His Blissful Feet.

Dharma and Adharma.

BY RAMAPATI MISRA.

Sāstra or the Scripture is the only competent authority to judge what is *Dharma* (religious duty) and what is *Adharma* (the opposite of *Dharma*). Individual inference is not adequate for this purpose. Inference is operative only where the cause and the relation between the cause and its effect are directly perceptible. But the cause of *Dharma* and *Adharma* is not known through sensuous perception but only through the *Sāstra*. Sensuous perception is wholly inadequate to throw any light on *Dharma* and *Adharma*, their causes and the latter's relation with *Dharma* and *Adharma*. How the authors of the *Sāstras* themselves came to possess a knowledge of these factors, we shall discuss later on in this article.

It is a matter of common experience that in certain cases even well-planned and strenuous efforts do not bring about the desired result, on the contrary, works done with an idea of profit result in loss. While in other cases it has been observed that even inadequate efforts bring forth results that were beyond expectations. Such a phenomenon leads us to conclude that our visible efforts are not the only decisive factors but there are some other invisible causes also which have

their hand in determining the result of our efforts. Our efforts are crowned with success only where these latter are present and not otherwise. It is this invisible set of causes which is known by the name of *Dharma*. It is these that are connected with the success of all individual efforts by a relation of cause and effect. Likewise *Adharma* is that invisible set of causes which not only frustrates our efforts but oftentimes produces results contrary to our expectations. Now if this is so, it may be argued that *Dharma* and *Adharma* can be known through inference, as in the above case.

But the above inference gives us only a general idea about the existence of *Dharma* and *Adharma*. It can give us no particular idea as to which definite action produces which definite *Dharma* and to which definite result the latter leads. Neither does it give any idea as to which action produces which *Adharma* and which definite evil results from the latter. So long as we do not attain a definite knowledge of *Dharma* and *Adharma* and the acts which produce them, we cannot have any idea of what to do and what not to do. The above inference merely serves to

engender some respect for piety. This inference, too, does not lead us beyond the conclusions of the Śāstras, which say:—

अधर्मप्रभवं चैव दुःखयोगं शरीरिणाम् ।

धर्मार्थप्रभवं चैव सुखसंयोगमक्षयम् ॥

"It is *Adharma* which brings suffering to the creatures, and it is *Dharma* and *Artha* (wealth) acquired through the same, which bring immortal bliss to them."

It is on the basis of the above scriptural text that the logicians have formulated the following definition of *Dharma* —

‘यतोऽन्यदयनिःश्रेयससिद्धिः स धर्मः ।’

The above aphorism of Kanāda seeks to bring home to us the fact that *Abhyūdaya* or enjoyment depending on external causes and *Nihśreyasa* or joy depending on no such causes are not to be had in spite of our desire and efforts to obtain them, so long as the *Dharma* which is conducive to the same is not present. The fruition of all efforts and the fulfilment of all desires takes place only when this determining *Dharma* or factor is present. The ancient logicians have also said ‘अस्ति हेतुरलौकिकः’, which means that there is a discernible diversity in all the movable and immovable beings of this universe, the cause whereof is not to be known through perception, inference or any other worldly source of knowledge. The cause being ultra-mundane, is to be known only through the Śāstra.

Broadly speaking, *Dharma* can be classified under two heads: (1) the general or universal *Dharma* and (2) the specific or personal *Dharma*. Under the first category come such aspects of *Dharma* as contentment, forgiveness, self-restraint, non-stealing, purity, control of senses, discrimination (between right and wrong), spiritual knowledge, truthfulness and absence of anger. These are the tenfold characteristics of *Dharma*, according to Manu. The *Mahābhārata* enumerates the performance of *Śrāddha* (offering oblations to the manes), religious austerity, truth, restraint of anger, satisfaction with one's own wife, purity, learning, absence of envy, knowledge of Self and forbearance as the fundamentals of

Dharma.* Similarly, reference is made to the general or universal *Dharma* in the other Scriptures as well.

If we look into the constituents of general *Dharma* as mentioned by Manu, we shall find that they are of a negative rather than of a positive nature. They indicate the absence of certain evil or demoniacal qualities and serve as pre-requisites of positive *Dharma*. The general *Dharma*, therefore, is the basis on which the edifice of personal *Dharma* rests. The general *Dharma* prepares the ground by removing all evil propensities and when the ground is cleared, then only is a person really qualified for the next stage, viz., the stage of personal *Dharma*. Absence of contentment may lead to sin, therefore contentment is a barrier against sin. But it is no positive virtue. Similarly, stealing, falsehood, etc., are evil habits, no doubt, but mere absence of such evil habits does not constitute virtue in its positive form.

The absence of a certain thing does not signify the presence of its contrary. The absence of poverty is not wealth. Therefore, Manu has termed the above negative virtues as marks of *Dharma* and not as *Dharma* itself. The meaning of this is that a person who is free from evils such as discontent, stealing, adultery, etc. should be considered as eligible for *Dharma*. A person who is given to such evil habits as adultery, etc., and who wants to tread the path of *Dharma*, must give up these habits in the first instance. So long as these evil habits persist in an individual, his practice of *Dharma* is imperfect and does not lead to the highest goal, viz., the realization of *Mokṣa* or salvation. In ordinary practice also it is observed that men who believe in cleanliness do not take water or milk placed in an unclean pot, they accept it only when it is kept in a clean vessel. Even the pure Ganges water is supposed to be defiled if it is brought in an unclean pot. The pot has to be cleansed by rubbing it with earth, water etc., and then only it becomes fit for use. Similarly, the practice of general or

* श्राद्धकर्म तपश्चैव सत्यमक्रोध एव च ।

स्वेषु दारेषु संतोषः शौचं विद्यानमृतता ॥

आत्मज्ञानं तितिक्षा च धर्मः साधारणो नृप ॥

universal *Dharma* is the means of purification of a person.

As the very expression 'general or universal *Dharma*' denotes, it is to be practised by all, irrespective of caste, creed, sex or age. People of all *Varnas* and all stages of life can adopt it for practice. In the case of personal *Dharma*, this universality does not apply. This is also one reason why the general or universal *Dharma* is made a stepping-stone to the practice of the higher personal *Dharma*.

In the *Mahābhārata*, *Ātma-jñāna* or knowledge of the Self is classified under the category of universal *Dharma*. But Yājñavalkya speaks of *Ātma-jñāna* in the following words. 'अयं हि परमो धर्मो यद्वैराग्यं'—to realize the Self through Yoga is the highest *Dharma*. He gives the highest place to *Ātma-jñāna* and not the place assigned to it by the *Mahābhārata*. To reconcile the two views, the *Mahābhārata* text should be interpreted to mean that in order to attain *Ātma-jñāna*, or knowledge of the Self, one must first practise the universal *Dharma*. That acquisition of Self-knowledge is the ultimate end of all dharmas is the highest truth. Attainment of objects of enjoyment is a subsidiary result.

Before we proceed to deal with personal *Dharma*, let us examine some of the fundamentals of universal *Dharma* enumerated above and look at the meanings attached to them by the authors of the *Śāstras*. Devala defines *Tapas* as follows—

"*Tapas* consists in reducing the body by the practice of religious austerities such as *Chāndrāyana*, observance of fasts such as *Ekāntara* (taking food on alternate days) and taking other vows of abstinence enjoined by the *Śāstras*."

'व्रतोपवासनियमैः शरीरोत्तापनं तपः'।

Brhaspati defines compassion (*Dayā*) as follows—

परे वा बन्धुवर्गे वा मित्रे वेत्रि वा सदा ।

आपन्ने रक्षितव्यं तु दयैषा परिकीर्तिता ॥

"Compassion is an instinctive impulse to protect a person in distress, be he a stranger or one's own kinsman, friend or a foe."

The same Brhaspati defines forgiveness (*Kṣamā*) in the following words.—

बाह्ये वाऽऽध्यात्मिके चैव दुःखे चौरपातिके कनिष्ठः ।

न कुप्यति न वा हन्ति सा क्रमा परिकीर्तिता ॥

"Absence of anger or vindictive spirit even in the face of suffering caused by some external agency or internal disorder or even by some natural phenomenon is known by the name of forgiveness."

Absence of envy (*Anasūyā*) is defined in the *Śāstras* as below—

न गुणान् गुणितो हन्ति सौमि मन्दगुणानपि ।

नान्यदोषेषु रमते सानमृशः प्रकीर्तिता ॥

"Not to belittle the merits of the meritorious, to bestow praise even on those of inferior merit and not to revel in others' weaknesses—this is called *Anasūyā*."

Again, Purity (*Sauca*) has been defined thus—

अभक्ष्यपरिहारश्च संसर्गश्चाप्यन्दिनैः ।

स्वधर्मं न व्यवस्थानं दांविद्येत् प्रकीर्तिनम् ॥

"Abstaining from forbidden food, contact with men who are free from reproach and adherence to one's own *Varna-Dharma* (duties prescribed for one's own order)—this is what they call Purity or *Sauca*."

The word '*Dharma*' in all these cases stands for the *Dharma* which is peculiar to one's *Varna* or *Āśrama*. Bhagavan Śrī Kṛṣṇa uses the word *Swadharma* in the same sense when he says that it is better to die in one's own *Dharma* than to adopt another's, as such a course is fraught with danger, for a member of the warrior class there is no higher duty than to fight an enemy. Truthfulness (*Satya*) has been defined in the *Pāṇini-Purāṇa* as follows—

यथार्थकथनं यच्च सर्वलोकासुखप्रदम् ।

तच्च सत्यमिति ज्ञेयमसत्यं तद्विपर्ययः ॥

"A statement of actual facts, which is agreeable to all is truth. The contrary of it is untruth."

A personal or specific *Dharma* is that which has reference to a particular *Varna*, *Āśrama*, age, etc. It is not possible to fix any number to these dharmas. All the dharmas included under the heads *Iṣṭa* (sacrifice) and *Pūrta* (excavation of wells, etc.) and other pious or charitable acts are personal dharmas. All purificatory rites (*Samśkāras*)

beginning from *Garbhādhāna* (the ceremony of impregnation) and ending with the funeral rites (*Antyeṣṭi*) and all other duties coming under the heads *Śrauta Karma* (acts enjoined in the Vedas), *Smārta Karma* (acts enjoined in the *Smṛtis*) and *Miśra Karma* (acts enjoined by both) are comprised under *Iṣṭa Dharmas*. Construction of temples, schools, hospitals, public roads, parks and gardens and other altruistic activities are classed under *Pūrta Dharmas*. *Dāna* (personal charity) includes gifts made to individuals. A definite knowledge of these personal dharmas is obtainable through *Vidhivākyas*, the words of the scriptures. The texts of the Śāstras which enjoin the performance of a personal *Dharma* are called *Vidhivākyas*. Texts such as 'आत्मा वा अरे श्रोतव्यो मन्तव्यो निदिश्यसितव्यः' (One should hear discourses about the Self, ponder over what he has heard and then meditate) are also *Vidhivākyas*. Personal dharmas are, again, of two types: *Pravṛtti-dharma* and *Nivṛtti-dharma*. Actions performed with the help of *Dravya* (material substances) and with the object of appeasing the gods are comprised under *Pravṛtti-dharma*. The various sacrifices, for instance, are included under *Pravṛtti-dharma*; for in performing them two things are indispensably required—namely, gods such as Indra and others who are to be appeased, and clarified butter (*ghee*), etc., as the means of appeasement. The dharmas which do not require any such *dravya* or *devatā* (god) are classed as *Nivṛtti-dharma*. Concentration, abstraction, etc., (practised in *Yoga*) are comprised under *Nivṛtti-dharma*. If both these types of dharmas are performed with right knowledge (*Samyak-Jñāna*), they lead to *Niḥśreyasa* or liberation of the soul. But if they are performed before this right knowledge has dawned upon the practisant, they lead to *Abhyudaya* or worldly prosperity. Thus any one who leaves this body before the true knowledge has appeared, has to take birth and come into the world again.* If, however, he dies after the requisite knowledge has been obtained, he is released from the bondage of worldly existence.

What is this true knowledge or right perspective? It is nothing but the realization of the fact that the soul is free from all attachments, 'असंगो ह्ययं पुरुषः'; this realization comes only after all the latent desires have subsided. According to another viewpoint, this right perspective (*Samyak-Darśana*) consists in implicit faith in the scriptures.

In the beginning of the article, the question was raised as to how the authors of the Śāstras alone possessed a specific knowledge of *Dharma* and *Adharma*. The Mahārṣis who acquired this knowledge for the first time, must have done so through direct perception. How, then, can it be asserted that *Dharma* is not open to direct perception? It is also stated that the Rṣis of old had a direct knowledge of *Dharma* and that when one attains omniscience he begins to have a direct perception of *Dharma* and *Adharma*.

Dharma and *Adharma* are the cause of good and evil in this world. The creation is an effect of *Dharma* and *Adharma*. An individual who observes certain specific dharmas after having qualified himself for the same through the practice of universal *Dharma* is also the cause of those dharmas, inasmuch as he is their doer. Under the circumstance, to imagine that a person can attain the type of omniscience through which he can acquire the total knowledge of *Dharma* and *Adharma* is palpably absurd. It will be no exaggeration to say that an individual possessing a total view of *Dharma* and *Adharma* is as good as the Creator Himself. The tradition that the ancient Mahārṣis possessed a knowledge of *Dharma* and *Adharma*, or that they directly perceived them, only means that having attained supernatural powers, and their heart having become transparent, texts of the *Veda* containing injunctions about *Dharma* and *Adharma* revealed themselves to their inner vision. These formed the criterion to the ancient Mahārṣis for determining *Dharma* and *Adharma*. The Truth attained through such revelation cannot be termed as possessed of a beginning, that is proceeding from the person before whom it was revealed. Mahārṣi Bhṛgu says:—

* सम्यग्दर्शनसम्पन्नः कर्मभिरन निबध्यते ।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥

प्रवृत्तं च निवृत्तं च विविधं कर्म वैदिकम् ।

सर्गादौ सृजता सृष्टं ब्रह्मणा वेदरूपिणा ॥

"God, in the form of the Vedas, evolved at the beginning of creation, along with other created beings, the two Vedic forms of activity—*Pravṛtti* and *Nivṛtti*, worldly activity and activity leading to other-worldliness." Manu also says: 'सर्वं वेदादि निर्वर्तते'. The whole universe is a manifestation of the Vedas. Space forbids us to enter into details of the theory which traces the origin of creation to the Vedas 'सर्वं वेदात्प्रसिध्यति' "All things are evolved out of the Vedas", is a well-known dictum. The Rsis also derived their knowledge of *Dharma* and *Adharma*, duty and non-duty, from a knowledge of the Vedas, gained either through study or revelation. This conclusion is altogether unassailable.

The word *Dharma* has a very wide application. It has already been pointed out that factors contributory to an effect are designated as *Dharma*. In addition to this, the essential properties inhering in different forms in different objects are also called *Dharma*. Asked by Bhagavān Śrī Rāmāchandra as to why he maintained a hostile attitude towards the Brahmins and the ascetics, Mārīcha replied that it was the very nature (*Dharma*) of Rākṣasas (demons) to kill the ascetics and to make a repast of the Brahmins—'अदमो द्विशन् देवयज्ञीहन्मः'. While admitting the truth of this statement, Śrī Rāmāchandra made the following reply to Mārīcha—

धर्मोऽस्ति सत्यं तव राक्षसाय-

मन्यो व्यतिष्ठे तु ममापि धर्मः ।

"Verily, O Rākṣasa, that is your *Dharma*; but My *Dharma* is just the reverse of thine (viz., to extirpate those who kill the Brahmins and the ascetics)."

Here the word *Dharma* is used in the sense of nature or innate disposition. If carnivorous animals, such as lions and tigers, etc., even though tamed, pounce upon their tamers and hurt them, no one wonders that they should have done so, for their nature is recognized to be such. This nature or innate disposition, when approved of

by qualified men, goes by the name of *Dharma*; if not approved, it is known as *Adharma*. Qualified men alone possess the ability to determine what is *Dharma* and what is *Adharma*. A qualified man is he who, while possessing a thorough knowledge of *Dharma*, also acts up to it.

Maharṣi Viśvāmitra says:—

यनायोः क्रियमाणं हि शंसन्त्यागमवेदिनः ।

स धर्मो यं किर्णन्ति तमधर्मं प्रचक्षते ॥

"That which is commended by worthy men who are conversant with the Śāstras, is *Dharma*, while that which is decried by them is called *Adharma*."

This test applies to cases in regard to which no definite statement is forthcoming in the Śāstras as to whether they are right or wrong, or about which we are unable to trace any such authority. This test should also be applied in determining the *Dharma* (nature) of gems, mantras and medicinal herbs, etc.

That which is revealed through the different forms of different objects, which distinguish them from each other, is also called *Dharma*. This *Dharma* is expressed through words like 'humanity', 'animality', etc. This *Dharma* or attribute resides in a latent form in the causes of the object to which it appertains, whereas it is manifest in the object itself. When the effect which is a product of the causes is evolved out of them, this attribute also passes on to the effect and becomes manifest therein.

Every cause possesses an inherent capacity to get transformed into an effect. This capacity is also called *Dharma*. This truth can be illustrated by means of a concrete example. For instance, the mango seed is a lump of astringent particles covered by a very hard crust or shell. When the seed opens up and sprouts, the shell breaks and gradually the seed also disappears. The sprout reaches its perfection in a full-grown tree which bears fruits similar to the one which contained the seed. When we look into this phenomenon, we come to know that it is the *Dharma* latent in the seed which is the cause of origin of the tree, which later is nothing but an aggregate of fruits, flowers, wood and

leaves, etc. It is the *Dharma* present in the seed, which has the potentiality of developing it into the tree and thus preserving its stock. The scientists hold the view that different types of atoms combine to form the tree with its various component parts, such as fruits, flowers and trunk, etc., but this is a mere statement of an existing fact. Science has not yet been able to determine why and how the different types of atoms tend to combine at a specific centre and in a specific manner? Do the atoms possess any supernatural consciousness? Neither has science been able to prove why and how the seed attracts molecules of different types promiscuously existing in different regions and in a definite proportion. Science keeps itself deliberately aloof from such an investigation and tries to satisfy itself with the mere statement that there is a natural attraction between atoms of a similar type. But men possessed of insight and learning should consider it a duty to throw light on all these phenomena. Science, as a matter of fact, does not reveal any of the mysteries of the universe; it is a mere study of its outward forms. It has a knowledge of facts which are already patent, and of the forces which make a patent thing more patent. Again, the theory of natural attraction possessed by atoms is open to this further objection that it offers no explanation as to how the raw fruit throws out the sour particles and attracts the sweet ones in the process of ripening, while the mass or the body of the fruit remains all the time intact and undergoes no visible change. If the scientist contends that the sour particles themselves are transformed into sweet ones, then the theory of attraction of atoms falls to the ground. The theory of *Dharma*, however, suffers from no such disadvantage inasmuch as *Dharma* represents an inscrutable power, which has derived this name both because it holds and sustains everything, and is also, in its turn, held and sustained by things. In reality, *Dharma* is the Will of God, the Controller of this universe. On a deeper analysis, that is, when the stage of spiritual perfection is attained, it may be possible to realize that *Dharma* itself is the universe, as well as the Controller of the universe.

The means of livelihood prescribed for various classes of human beings are also *Dharma*. Teaching, agriculture, cattle-breeding, trade and commerce, are some of the natural vocations of men and are designated as *Karma*. *Karma* is a part of *Dharma*. A person who makes his living by such means as are prescribed in the *Sāstras*, is called a virtuous man and the conduct of such a man is called *Dharma*. A person who is not satisfied with the means of living enjoined by the *Sāstras*, and earns his livelihood by means which are prohibited by the *Sāstras* is said to violate the principles of *Dharma*. The purport of this is that those who make their living by a profession sanctioned by the *Sāstras* or even a lower profession follow the injunctions of the *Sāstras* and are, therefore, virtuous. Whereas those who follow a profession higher than the one prescribed for them violate the injunctions of the *Sāstras* and are therefore, said to deviate from the principles of *Dharma*. Occupations approved of by the *Sāstras*, such as agriculture, tending of cows and cattle-breeding, governance of people, etc., involve actions which may appear objectionable, but enjoined by the *Sāstras* as they are, it is obligatory for us to follow them as a means of livelihood, and they should not be given up. Bhagavān Śrī Kṛṣṇa also says that an occupation which is natural (hereditary) to an individual should not be given up, even if it is objectionable."

‘महजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।’

(Gita)

A thoughtful and careful survey of *Dharma* and *Adharma* would reveal that this visible universe in all its infinite forms is saturated with *Dharma*. Those who seek to obtain an insight into the secrets of *Dharma* should make it a rule regularly to study the *Dharma-sūtra* and follow the laws of morality. Good morals (*Sādācāra*) is a *sine qua non* of the knowledge and practice of *Dharma*. Manu says that morality, which is the root of *Dharma*, should be practised diligently and with a wakeful and vigilant mind—‘धर्ममूलं निषेवेत सदाचारमनन्दिनः’. Those who aspire to unravel the mystery of *Dharma* and realize it in its true essence can do no better than follow this course.

How to start the practice of *Dharma* has been fully dealt with in the *Dharma-śāstras*. In the *Rāmāgītā* Bhagavān Śrī Rāmachandra says to Lakṣmaṇa that one should begin with the practice of *Varṇa-dharma* or the duties prescribed for the four *Varṇas* (classes). One should proceed further only after this course has been finished. The same procedure is suggested in the *Jābāla Upaniṣad*. 'आश्रमादाश्रमं गच्छेत्', 'One should proceed from one *Āśrama* (stage of life) to another successively, is the precept of that Upaniṣad. Bhagavān Manu also lays down the same rule:

अपानि त्रीष्यपाकृत्य मनो मोक्षे निवेशयेत् ।

अनपाकृत्य मोक्षं तु सेवमानो ब्रजत्ययः ॥

"Man should fix his mind on *Mokṣa* or liberation only when he has discharged the three debts or obligations (the debt to gods, the debt to forefathers and the debt to *Rṣis*). Until this has been done in accordance with the spirit of the *Śāstras*, one should not dare to aspire for *Mokṣa*, for such a course involves the risk of a spiritual fall."

The authors of the later compilations, too, hold the same view and emphasize that the heart is purified only through the faithful practice of *Varṇa-dharma* according to the *Sastraic* injunctions, and that tranquillity of mind, self-control, detachment and forbearance appear only when the heart has been purified. And one can enter the path of *Nivṛtti* (renunciation) only after the above-named virtues have been attained. It is regretfully noted that the people are gradually losing sight of this principle and the appalling effect of this ignorance is woefully observed in the various political and religious institutions where the dharmic spirit is fast disappearing.

It is through *Yajña* or Sacrifice alone that the *Devas* worshipped (*Yajñapurusa* (the deity presiding over sacrifices) and realized the Self. *Yajña* has been the primordial *Dharma*.

4—D. T. N

That Janaka and others attained *Siddhi* or highest realization through *Karma* or Action is known to those who are acquainted with the scriptures. *Karma* is the tree, Devotion is its flower and Self-realization its fruit. The flower and the fruit can be had only when the tree is intact. This should always be borne in mind.

The injunction found in the *Śāstras*

that one may enter the path of *Nivṛtti* or renunciation whenever he feels an irrepressible urge for it, is meant only for exceptional cases. It only means that a man whose lower or animal nature has been completely brought under control and whose hankering for worldly enjoyments has altogether ceased, cannot be forced to submit to the rules of *Varṇa-Śrama-Dharma*. But only those persons can claim the benefit of this rule who may be said to have developed the urge for *Mokṣa* (liberation) even in their previous birth, and who have taken birth only to repay the small debt of *Karma* that had remained unpaid. Souls who have reached this stage in the scale of evolution seldom appear on earth even in the course of a *Kalpa*. But the pity is that the benefit of this rule is claimed by persons, the standard of whose life is even below the average man of the world. Such persons surely debase the ideal and keep themselves away from the Path of Light (*Jyotirmārga*) for a longer period than it would otherwise be.

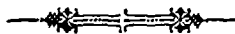
There is a section of men who define *Dharma* as that which suits individual taste and to which one feels attracted almost instinctively—'आत्मनस्तुष्टिरेव च'. They hold that that which appeals to their reason is *Dharma*. Such a notion deserves to be unceremoniously rejected. Within the limited space of this article, however, it is not possible to comment on this view at some length. If every individual proceeds to regard his own personal whims and caprices as *Dharma*, then he will not have the right to instruct or

advise another who holds a different view. If such a view prevails, which God forbid, reason or argument will have no place in the world. It would give place to anarchy. The principle of personal option (*व्यक्तिगतवृत्ति*), or the conscience clause, in religion holds good only in cases where there are two or more alternative paths of *Dharma* and a man is required to select any one of them according to his choice or personal inclinations, or in cases where diverse types of dharmic practices are simultaneously prescribed. Only in such cases an individual may exercise the right of choice. For example, the injunction 'उदिते जुहोति अनुदिते जुहोति', i.e., one should offer oblations after sunrise or before sunrise, is an instance of alternative *Dharma*. On the subjects of expiation for sin or punishment for crime alternative prescriptions are found in the *Dharmaśāstras*. Personal option should be allowed a free hand in such cases, enabling the individual to select whatever alternative suits him best.

It has been repeatedly stressed, in course of this article, that an infallible knowledge of *Dharma* and *Adharma* is obtainable only through a careful study of the *Dharmaśāstras* and a constant practice of right conduct (*Āchāra*). It is, indeed, presumptuous to say that we can decide the question of *Dharma* and *Adharma*, duty and its reverse, with the help of our own reason and thus there is no need to study the *Śāstras*. In the beginning even a man of wisdom shall not be able to determine *Dharma* and *Adharma* with the help of his intellect alone, without reference to and irrespective of the *Śāstras*. And people who are an easy prey to the impulses of lust, anger, etc. cannot be called wise. They

alone who are free from such impulses are really wise. And all such persons unanimously hold that *Dharma* and *Adharma* can be determined only on the authority of the *Dharmaśāstras*. A person who believes that he has made a special study of a certain subject should establish his claim by quoting and explaining the preceding authorities on that subject, otherwise he can hardly expect to carry the moral support of the people with him. Those who have closely studied the authorities on *Dharma* and understand their purport, are unanimous in their verdict that the question of *Dharma* and *Adharma* can be decided only on the basis of the teachings of the *Śrūtis* and *Smṛtis*.

The injunctions of the *Vedas* and the precepts of the *Smṛtis*, which are not opposed to the Vedic injunctions, inculcate the performance of dharmic duties. By the performance of dharmic duties is generated a unique merit which is known by the name of *Dharma* or *Adṛṣṭa* (unperceived result). Space forbids us to point out what this *Adṛṣṭa* is like and where it resides so long as the individual who has earned it has not enjoyed its fruit. *Dharma* consists in the performance of religious rites enjoined by the *Vedas* and *Smṛti* texts. That which is not enjoined by the *Vedas* and the *Smṛtis* cannot be *Dharma*. He who refuses to acknowledge the authority of the *Vedas*, and he who though acknowledging the authority of the *Vedas* decides the question of *Dharma* and *Adharma* without reference to the injunctions of the *Vedas* is called a denouncer of the *Vedas*. Such a person is decried by *Manu* as a *Nāstika* (unbeliever)—'नास्तिको वेदनिन्दकः'. This subject also requires to be presented in detail, but lack of space compels us to close it here.



The Philosophy of Dharma.

BY MOTILAL SHARMA.

या वै स धर्मः सत्यं वै । तस्मात् सत्यं वदन्तमाहुः धर्मं वदति इति ।
धर्मं वा वदन्तं सत्यं वदति इति । एतद्व्यवैतदुभयं भवति ।

(*Satapatha Brahmana* 14, 8, 4, 2, 26)

"That which is *Dharma*, is verily the Truth. Therefore, whosoever speaks the truth is said to speak *Dharma*. And whosoever speaks *Dharma* is said to speak the truth One and the same thing becomes both."

This is an age in which the whole of humanity is drifting with the current of scientific thought. The manifold scientific inventions, which, though marvellous and astounding, are fraught with grave dangers to society and are conducive to our comforts only in name, have captured the minds of the people and stirred their hearts to the very core. It is an age which has set up its own rule of conduct and its own standard of life, making the economic plight of the people a most baffling problem. The wonderful progress made by material science is rapidly carrying us away from spirituality and making us out and out materialists. The materialistic culture of the present age is deluding us by offering its material gains as the only answer to the query arising in the mind of every thoughtful man, as to what is, or should be, the goal of human life. It is an age in which "eat, drink and be merry" is becoming the guiding maxim of our life. To the materialistic vision of the present generation, the supersensuous phenomenon known as *Dharma* is only a figment. Will it not, therefore, be inviting ridicule to raise a question about *Dharma* in such an age?

Yes, it will be so, undoubtedly. But why? Is *Dharma* really a mere

pretence? Are all the praises showered continually on it from the very dawn of civilization, the work of visionaries, directed to create a stronghold for their selfish interests? No, that cannot be. What, then, could be the ground for ridicule? Are you, my reader, prepared to hear that unpleasant truth? If you are, let us proceed and see what it is. But before doing that, we have to see what *Dharma* is. *Dharma* is a soil for the growth of the human soul and an instrument through which the omnipresent Lord of the Universe maintains His supremacy over all His created beings. It is that energy which supports all animate and inanimate creation and enables man to obtain material welfare in this life and the highest bliss hereafter. In its sacred precincts there is no room for bigotry and fanaticism; for it is the Law of the Divine, the sure guidance of which alone brings to man that divine peace which makes the collective life of human society a movement of purity, peace and love. The original source of *Dharma* is the vast ocean of the Vedas, the direct voice and command of the Divine. But the position today is that various known and unknown causes have veiled the true nature of *Dharma* and this has produced universal unrest. *Dharma* today has covered itself with the cloak of *Adharma*, the very thing which is its negation. Instead of developing the soul, it has become a means of winning bread and acquiring objects of worldly enjoyment. It is far better not to invoke the gods at all, than to invoke and insult and deceive them, which is nothing but a suicidal play with the divine powers. But this is exactly what is happening today in the name of *Dharma*. We are

deceiving *Dharma* by professing *Dharma* and doing exactly what is forbidden by *Dharma*. Today the reins of *Dharma* have passed into the hands of men who are utterly ignorant of Vedic literature, which is the repository of spiritual knowledge. The entire responsibility for the lack of faith in *Dharma* that we see growing among the classes and the masses lies on the shoulders of these teachers. This lack of faith in *Dharma* is a sure indication of an oncoming disaster. But the generality of men are not to be blamed for it, for they find the religious world in no enviable position. Instead of progress, retrogression is all that one meets with there; and naturally, therefore, they are inclined to think that the talk about *Dharma* is nothing but a hoax. When we look at this blindness of the present age to the real nature of *Dharma*, we are constrained to say that an attempt to deal with the fundamental principle of *Dharma* in an age like this is to court ridicule and nothing more.

Even as things are, we have to take our stand on the effective commandments of the *Śruti*s, such as 'सत्यान्न प्रमदितव्यम्' (Do not neglect Truth), 'धर्मोन्न प्रमदितव्यम्' (Do not neglect *Dharma*), 'सत्यं वद' (Speak the truth), 'धर्मं चर' (Practise *Dharma*), and determine our *Dharma*, nay, the *Dharma* of the whole world in the light of the same. By unveiling the true nature of *Dharma*, we shall have to prove and proclaim that *Dharma* is the only way to our progress, the only means to happiness in this as well as the next world, the original source of the power and progress of a nation, the foundation of social life and uplift, the field for individual development, the great harbinger of world peace and the all-in-all of mankind. But before dealing with the subject, we shall have to define the word *Dharma*.

The promulgators of the various schools of Indian philosophy and the

great law-givers such as Manu and others have defined the word *Dharma* in various ways. We have neither space in this short article, nor is it imperative for its purpose, to discuss all those definitions. We shall take up only two or three and then lead our readers on to the scientific way of defining *Dharma*.

Manira and *Brāhmaṇa* constitute the two features of the Vedas, the revealed Knowledge. The *Brāhmaṇa* portion of the Vedas is divided under three heads: *Vidhi*, *Āraṇyaka* and *Upaniṣad*. These three divisions treat in order of the three Yogas or disciplines of *Karma*, *Upāsana* and *Jñāna* (Action, Devotion and Knowledge). Knowledge, action and object (*artha*), these are the three pillars of the Self. According to the *Bṛhadāraṇyaka Upaniṣad*, Mind, Life-force and Speech, these have been regarded as the three aspects (*Kalās*) of the Self * Mind is the field for development of the power of knowledge, Life-force for the development of the power of action and Speech for the development of the power of objectivity. (*artha-Sakti*) The One Self appears as three according to these three aspects or media of self-expression. These three independent forms or aspects (*Vivartas*) of the One Self, which are essentially the same, though appearing as different, are described in the Aryan literature as *Brahma*, *Īśvara* and *Viśva*. The principle known as *Brahma* is purely of the nature of Mind (*Manomaya*) and is consciousness pure and simple (*Vibuddha Jñāna-Mūrti*). It is also called the *Nirguṇa Brahma*, *Brahma* beyond the qualities of Nature. It has no reference to any action or any act of devotion. It has only to be known through Knowledge (*Jñānagamyā*). Pure consciousness, free from all degrees or qualifications (*Upādhi*) is the same as the absolute *Brahma*. The words of Vidyāraṇya Swami are:—

* स ता एव आत्मा बाह्यः प्राणमयो मनोमयः ।

प्रत्यस्तायेषमेदं यद् सत्तामात्रमयीवरम् ।
वचसामात्मसंवेद्यं तज्ज्ञानं गद्गदसंक्षितम् ॥

(Panchadasi)

"The Knowledge which is beyond all expressions and is of the nature of Absolute Existence, nay, which is devoid of all distinctions and is experienced by the self (refined intellect), is what we call *Brahma*."

Of this all-conscious and all-luminous *Brahma*, which is all-pervading and subtle as ether (*Ākāśātma*), the *Śruti* says.—

‘मनोमयोऽयं पुरुषो भाः सत्यः’ स एष सर्वस्थेशानः
सर्वस्वाधिपतिः सर्वमिदं प्रशान्तिं यदिदं किञ्च ।’

(Uridhadaranyaka ५ १ १)

"This *Purusa* is of the nature of Mind, and is all Light and all Truth... It is He who is the Lord of all, the Controller of all, all this objective existence, whatever there is before us, is ruled by Him "

This all-conscious *Brahma*, who is of the nature of Mind, when joined with *Prāṇa* (Life-force), which is of the nature of Vitality (*Virya*), becomes qualified (*Saguna*). And being endowed with qualities (the triple modes of Nature) He manifests His third aspect as well, viz., the aspect of Speech (*Vāk*). With this aspect He creates the whole universe and, entering into the same, ‘तत्सद्गुणं तदेवानुप्राविशत्’, is called by various names such as *Viśvātma* (the Universal Soul), *Viśveśwara* (Lord of the Universe), *Īśwara* (God) and so on. Of this second manifestation of God, known by the name of *Īśwara*, the *Gītā*, also known as the *Smārta Īpaniśad*, speaks thus:—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
आमयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

(XVIII 61)

"The Lord dwells in the heart of all beings, O Arjuna, and by His *Māyā*

causes them all to revolve as though mounted on a potter's wheel."

All devotional worship is offered to this aspect of the Self, the Personal God. God has no place in the discipline of pure Knowledge nor in the discipline of pure Action, which is rooted in the world or creation. He manifests in Him, though partially, the knowledge aspect or Mind as well as the active aspect known as Vitality (*Prāṇa*). A part is called *Bhāga* in Sanskrit and *Bhakti* is etymologically the same as *Bhāga*. It is because God represents a partial manifestation of the aspects of Knowledge and Action that His worship is called *Bhaktiyoga* (union with a part). This *Bhaktiyoga* consists in joining one's self in single-minded union with the Personal God.

The third Manifestation of the Self is *Viśva* (the material Universe), the special feature of which is Speech, —the other two aspects, viz., Mind and Vitality remaining in the background. Due to the predominance of *Tamoguna*, the principle of sloth or inertia, the Personal God evolves the Universe out of His mutable or material aspect consisting of Speech. This material universe is a concrete form of the Self. It manifests the aspect of Action (*Karma*) alone. Thus, this one unitary principle of Self manifests Itself as *Brahma* by projecting Its eternal mental aspect. It manifests Itself as God by projecting Its immutable vital aspect, and again It manifests Itself as the Universe by projecting Its mutable vocal aspect, and thus assumes the role of presiding over the domains of Knowledge, Devotion and Action respectively. From the point of view of Cosmology, the one unitary Self has resolved Itself into these three forms or aspects; whereas from the metaphysical or spiritual point of view, these three aspects are dissolved or merged into

one substance, viz., the Self. It is with reference to these three aspects of the Self that the *Vājasaneyā Śruti* says:—

‘अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति, एतद्दि सर्वैः कर्मभिः
समं, एतद्दि सर्वाणि कर्माणि विमर्शि । तदेतत्—त्रयं सत्—
एकमेवमात्मा । आत्मा उ एकः सन्नेतत् त्रयम् ।’

(*Saṁpatka Brahmana XIV. 5. 1*)

“From this (one Self) spring up all actions; nay, it co-exists with them all and supports them. These three aspects (viz., the source, the correlate and the substratum of all actions), taken together, constitute the one Self. The Self, though essentially one, is resolved into these three.”

It is these three Manifestations of the Self and the three corresponding Yogas (of Knowledge, Devotion and Action) that have been discussed in the three sections of the Vedas, viz., the Brāhmanas, the Āraṇyakas and the Upaniṣads respectively. The portion known as the Brāhmanas unfolds the secret of creation of the world, having *Yajña* (Sacrifice) for its basis and discusses the philosophy of Action (*Karma*) with reference to the world. The section known by the name of *Āraṇyaka* describes the various forms of God, such as *Udgītha*, *Pranava*, *Anirukta Prajāpati* and so on, and discusses the philosophy of Devotion (*Upāsana*); whereas the Upaniṣads, the last of the three divisions of the *Veda*, and therefore called the *Vedānta*, describes the non-essential characteristics (*taṭastha lakṣaṇa*) of *Brahma* and reveals the secrets of the Knowledge of *Brahma* (*Jñāna-Kāṇḍa*). According to the three aspects of the Self, the essential characteristics (*Dharma*) of the Self are also classified under three heads. The aggregate of eternal laws governing the very nature of things is known by the name of *Dharma*, as will be made clear later on. *Brahma*, God and Universe have their own separate laws. Though identical from the

Adwaitic or monistic point of view, they are distinct and separate from the dualistic standpoint or the point of view of the universe. It is on the basis of this threefold division of *Dharma* that the three Āśramas or stages of life, viz., *Sannyāsa*, *Vānaprastha* and *Grhastha*, were evolved. The fourth Āśrama, viz., the *Brahmacharya* Āśrama, is the foundation of the other three. It is in this Āśrama that the duties of the other three Āśramas are taught to the initiated, who have to conserve the sex-energy during the whole period of their training. That is the reason why this Āśrama has been extolled above all others. The Devas, it is said, conquered death through *Brahmacharya* or control of the sex-force, ‘ब्रह्मचर्येण तपसा देवा मृत्युमवाप्तवन्’. Due observance of the rules of *Brahmacharya* is indispensable for success in the other three Āśramas. Knowledge is the foundation on which the edifice of the other three Āśramas is raised and the Āśrama whose main feature is imparting of Knowledge (*Brahma*) is rightly called *Brahmacharya*. It is known to all that the laws governing the three Āśramas of *Grhastha*, *Vānaprastha* and *Sannyāsa* are altogether different. And this is as it should be, for the bases of the three, viz., *Brahma*, God and the Universe, have different laws pertaining to each.

For a rational interpretation of the three divisions of the *Veda*, we have three systems of philosophy. The philosophy of the Brāhmanas has been discussed by Mahārṣi Jaimini, whose system is known by the name of *Pūrva-Mīmāṃsā*. The philosophy of the Āraṇyakas has been interpreted by Mahārṣi Śāṇḍilya and his system is known as *Śāṇḍilya-Darśana* or *Bhakti-Darśana*. And the philosophy of the Upaniṣads has been discussed by the great sage Vyāsa and his system is called *Uttara-Mīmāṃsā*. The philosophy of Vyāsa discusses

the nature of *Brahma*, that of Śāṇḍilya treats of God, while the school of Jaimini deals with the Universe, or Sacrifice (*Yajña*) in the form of this Universe. According to what has been stated above, the subject-matter of all the three systems may be designated as *Dharma*. But, of the three aspects of the Self, the objective world (*Viśva*) being the most tangible, the application of the term has been restricted to the department of *Karma* (Action) in relation to the universe, —the other two being respectively termed as *Parānuraakti*, supreme Love, and *Brahma*, the supreme Consciousness. *Dharma* signifies action in its upward evolving tendency. And so in ordinary parlance we say "we have fallen from *Dharma*" to denote a downward

tendency or wrong direction of action. In order to bring this significance into bold relief, Jaimini has given prominence to the word 'Dharma' by mentioning it in the very opening aphorism of his philosophy which deals mainly with *Karma*. So have Śāṇḍilya and Vyāsa given the same and prominence to the terms *Parānuraakti*, *Brahma* respectively by mentioning them in the very first aphorisms of their works, treating, as they do, mainly of Devotion and Knowledge. According to Jaimini, injunctions like 'Do this', "Do it in this way" constitute the *Dharma*. *Dharma* is nothing more than the commandments enjoining action. In further elucidation of this point, we give below a table showing the distinct characters of the three divisions —

I	1	अथाता धर्मनिष्ठाया । (Now begins an enquiry into	Dharma)	Aphorisms of Jaimini (<i>Purva-Mimamsa</i>)
	2	चोदनालक्षणोऽर्थो धर्मः । (Ordaining of right action is		
	1	सा परातुरक्तिरीश्वरे । (Devotion consists in supreme	Dharma)	Aphorisms of Śāṇḍilya (<i>Madhya-Mimamsā</i>)
		love for God)		
	1	अथातो ब्रह्मजिज्ञासा । (Now begins an enquiry into the	Brahma)	Aphorisms of Vyāsa (<i>Uttara-Mimamsā</i>)
	2	जन्माद्यस्य यतः । (From whom the creation, etc. of		
II		this world proceed)		
	1	अव्ययप्रधानः मनः (Dominated by the	ततो ज्ञानशक्तेर्विकासः (Thence the develop-	ज्ञानात्मा मनोमयः (Consciousness
		Indestructible is the Mind)	ment of the power of	is of the nature
			Knowledge)	of Mind)
	2	अक्षरप्रधानः प्राणः (Dominated by the	ततः क्रियाशक्तेर्विकासः (Thence the develop-	कामात्मा प्राणमयः (The desire-
		Immutable is the	ment of the power of	soul is the
		Life-force)	Action.)	vital being)
	3	श्वरप्रधाना वाक् (Dominated by the	ततोऽर्थशक्तेर्विकासः (Thence the develop-	कर्मात्मा वाङ्मयः (The active
		Mutable is the	ment of the power of	soul is the
		Speech)	Objectivity)	vocal being.)

* For a detailed exposition of the subject the reader should refer to my *Vyāsa-Bhāṣya* in Hindi on the *Iśa Upanishad*, Vol. 1 (Price Rs. 4/- excluding postage, publishers Balchandra E. Press, Jaipur City)

III.	1. विशुद्धज्ञानात्मा (The Pure Knowledge-Soul)	ब्रह्म (<i>Brahma</i>)	निर्गुण आत्मा विश्वतीतः (The transcendent unqualified <i>Brahma</i> .)	
	2. ज्ञानकर्ममयात्मा (The Conscious Active Soul)	ईश्वरः (God)	सगुणपञ्चापतिर्विश्वात्मा (The Creator with qualities, the Self of the world.)	
	3. विशुद्धकर्ममात्मा (The Pure Action-Soul)	विश्वम् (The universe)	वैकारिक आत्मा विश्वमूर्तिः (The Mutable self, in the form of the Universe.)	
IV.	1. ब्राह्मणभागः (The <i>Brāhmaṇa</i> portion of the Vedas)	विश्वनिरूपकः (Treats of the Universe.)	कर्मकाण्डम् (The portion relating to sacrificial rites)	संसारः (The World.)
	2. आरण्यकभागः (The <i>Āraṇyaka</i> portion)	ईश्वरनिरूपकः (Treats of God.)	उपासनाकाण्डम् (The portion relating to Worship.)	सायुज्यभावः (Union with God.)
	3. उपनिषद्भागः (The <i>Upaniṣad</i> portion)	ब्रह्मनिरूपकः (Treats of the <i>Brahma</i> .)	ज्ञानकाण्डम् (The portion relating to Knowledge.)	मुक्तिः (Salvation.)
V.	1. कर्ममीमांसा (The Philosophy of Action)	धर्मप्रधाना (Has its centre in <i>Dharma</i> .)	जैमिनीयदर्शनम् (The Philosophy of Jaimini.)	
	2. भक्तिमीमांसा (The Philosophy of Devotion)	परानुरक्तिप्रधाना (Has its centre in Supreme Love.)	शाण्डिल्यदर्शनम् (The Philosophy of Śaṇḍilya.)	
	3. ज्ञानमीमांसा (The Philosophy of Knowledge)	ब्रह्मप्रधाना (Has its centre in <i>Brahma</i> .)	व्यासदर्शनम् (The Philosophy of Vyāsa.)	

Thus, according to Jaimini, the whole collection of injunctions urging men born in this world of action to their respective duties according to their stage of evolution (as determined by their caste) is *Dharma*. In other words, *Dharma* may be defined as the collection of authoritative utterances laying down our duties. Our highest good lies in performing actions in conformity with *Dharma*. The only road leading to the wish-yielding tree of "Bliss" (*Kalyana-Kalpataru*) is the path of *Dharma*.

Vātsyāyana, the great expositor of the aphorisms of Gotama, known as

the Philosophy of Nyāya, while commenting on the aphorism 'पात्रवयानुपपत्तेश्च कलाभावः' (IV. i. 62) interprets *Dharma* as the collection of injunctions for proper regulation of worldly activities. In other words, the collection of commandments which when followed by men in all their dealings bring safety, peace and order in the world, constitutes the *Dharmaśāstra* or the code of divine laws. The main object of the *Dharmaśāstra* is the regulation of worldly conduct and relationships along right lines, as is made clear in the following passage:—

"If the authority of the *Dharmaśāstra* is not recognized, the harmony of

relations among human beings will be disturbed and the integrity of the social order threatened. The compilers of the epics (Itihāsas) and the Purāṇas and the promulgators of *Dharmaśāstra* are the same as the seers of the Vedic Mantras and the Brāhmanas and their expositors. Of course, their provinces being different, their authority also is restricted to their own spheres. Sacrifice (*Yajña*) is the province of the *Mantra* and *Brahmana* portions of the Vedas, the occurrences of the world form the subject-matter of the Itihāsas and Purāṇas and the regulation of worldly dealings is the object of the *Dharmaśāstra*. Their authority holds good in their own province as is the case with the various sciences. Thus the *Dharmaśāstra* alone regulates the whole social order."*

Kaṇāda, the promulgator of the Atomic theory, defines *Dharma* as the conduct, the law, the regulation which brings to man prosperity here and highest bliss hereafter, and the contrary of it is *Adharma*—as is made clear by his two aphorisms given below—

‘अथातो धर्मं व्याख्यास्यामः ।’

Now we proceed to define *Dharma*."

‘यतोऽभ्युदयनिःश्रयसमिद्धिः स धर्मः ।’

"That which brings prosperity here and liberation hereafter is *Dharma*."

(*Varṣeśika Sūtras* I 1 1-2)

This is a philosophical definition of *Dharma*. Now let us look at it from the point of view of the Smṛtis

* अप्रामाण्ये च धर्मशास्त्रस्य प्राणभृता व्यवहारलोपाद् लोकलोच्छेदप्रसङ्गः । य एव मन्त्रब्राह्मणस्य द्रष्टारः प्रवक्तारश्च, ते खल्वितिहासपुराणस्य धर्मशास्त्रस्य चेति । विषयव्यवस्थानाच्च यथाविषयं प्रामाण्यम् । यज्ञो मन्त्रब्राह्मणस्य, लोकवृत्तमितिहासपुराणस्य, लोकव्यवहारव्यवस्थानं धर्मशास्त्रस्य विषयः । तत्रकेन सर्वं व्यवस्थाप्यते इति यथाविषयमेतानि प्रमाणानि, इन्द्रियादिवत् इति ।

The authors of Smṛtis have given the following definitions of *Dharma*—

1 *Dharma* is the way which has been followed and lived, with perfect purity of heart, by the wise and the learned, who have neither likes nor dislikes, who wish well of all creatures, who are knowers of Vedas and whose conduct conforms to the standard of *Dharma*. That *Dharma*, when followed, brings to man the highest good (Manu, Chapter II, verse 1)

2 *Dharmaśāstra* is the collection of teachings based on the highest truths of the Vedas and given out in plain and simple language by such great souls as Manu, Atri, Viṣṇu, Hārīta, Yājñavalkya, Uśanā, Angirā, Yama, Āpastamba, Samvarta, Kātyāyana, Bṛhaspati, Parāśara, Vyāsa, Śaṅkha, Likhita, Gotama, Śātātapa, Vasīṣṭha and others. The teachings embodied therein constitute the *Dharma* (Yājñavalkya, *Achārādhyāya* 4-5)

3 The Śruti and Smṛti literatures, the way of living of the wise, the voice of the inner self and the truthful motive of a Sattvic mind,—all these are the bases of *Dharma*. The term *Dharma* is applied to all these and whatever goes against these is *Adharma* (Yājñavalkya, *Achārādhyāya* 7)

4 The Purāṇas, the philosophy of Nyāya, the philosophy of Mīmāṃsā, the sacred codes of Manu and others, the six Angas (branches of knowledge helpful to the study of the Vedas such as Grammar, Astronomy, Prosody, etc.) and the four Vedas,—whatever has been taught in these fourteen Śāstras or branches of knowledge is our *Dharma*. (Yājñavalkya *Achārādhyāya* 3,5)

5. Whatever a committee of four learned men, who know the secret of the Vedas, or an assembly of the knowers of the three Vedas, the Trāividyas, or even a single man who has realized the spiritual truth, decides for us is our *Dharma*. (Yājñavalkya, *Achārādhyāya* 9)

A study of these definitions of *Dharma* leads us to the conclusion that the Vedas as revealed to the divine vision of the great sages and seers of this holy land of ours the codes of law compiled by Manu and other teachers of *Dharma* the six systems of philosophy propounded by Jainism and others, the six *Angas* of the Vedas as systematized by Pāṇini and other great sages the *Parāṇas* and the historical narratives (such as the *Mahabharata*) the *Śrauta* and *Smārta Sūtra*-texts (aphoristic teachings) of Gobhila, Lūtyāyana, Āpastamba, Pāraskara, Manu and others, and all later compilations such as *Dharma Sindhu*, *Nirnaya Sindhu*, *Sūtili-Kalpa*, *Śraddha-Viveka*, *Smārta Dharma-Prakāśa*, and such other works of those learned scholars who had a deep insight into the essential truths of the *Śāstras* lay down for us rules and regulations conducive to our happiness and enjoin duties and conduct of life for every caste sub-caste and *Asrama* according to the individual capacity of every member of society. These laws and duties constitute our *Dharma* which is known to the world as *Sanātana Dharma*. To it we may also give the name of Hindu *Dharma*. It is the very life of the Hindu race. The Hindu race will continue to exist in the world only so long as it clings to this *Dharma*. There are many faiths, many religions, claiming their adherents in the different parts of the world but among all these *Sanātana Dharma* possesses a glory all its own, because it embodies principles which are eternal.

We find today Buddhism, Jainism, Islam, Christianity and many other religions vying with *Sanātana Dharma*. Each of them seems to follow its own way. All of them appear to be engaged in extolling their own tenets as against the tenets of others. They all agree in disagreeing with each other on the very basic point, viz. what is *Dharma*. Thus they become a fruitful source

of creating doubts in the mind of an impartial seeker, with regard to the nature of *Dharma*. For the principle of *Dharma* is one and not many, the ill-conceived knowledge that takes shelter under many mutually opposing conceptions is the source of doubt 'एकस्मिन् धर्मेति विरुद्धानाकोट्यवगाहि ज्ञानं संशयः'. This doubt has raised a storm of discontent in India today. *Dharma*, which is calculated to bring peace to the world, is being made an instrument for exciting hatred and jealousy and spreading discontent and dissension everywhere. We cannot however, doubt the great ability of the ancient sages of this land who promulgated *Sanātana Dharma*. Swami Dayananda, the illustrious founder of the society known as *Aryasamaj*, who was moved by the sight of the down-fall of the great Hindu race was indeed a great man. Lord Buddha, who abandoned a kingdom and all the enjoyments and comforts of a princely life for the good of humanity holds a very high place in our estimation. None can doubt the greatness of Lord Mahāvīra, who was a perfect ascetic and had conquered his passions. Zoroaster, the promulgator of *Zendavesta* and the maternal grandson of the seer *Kjrašv*, was also a great sage. The prophet Mohammed, who proclaimed the existence of one God and none other, was a veritable gift to the human race from the Divine. Jesus Christ, who conquered death and attained immortality, was a sage of no mean order. But to find these religions, promulgated by such divine personalities, becoming a source of unrest instead of peace, naturally confounds human understanding. It is the duty of all leaders of thought to find a way out of this confusion. For the moment let us put aside the various branches of religion. Instead of offering criticisms for or against any particular religion, let us, in the first instance, define *Dharma* in an impartial spirit and by a strictly scientific method. A scientific definition of *Dharma* alone will dispel all our doubts about it.

(To be continued)

The Benefits from Dharma and Mischief done by Adharma.

By JAYADAYAL GOYANDKA

Owing to the pernicious influence of the modern age and spread of a civilization based on material enjoyment, some very harmful ideas about *Dharma* have obtained currency throughout the world to day. Practice of *Dharma* even at the cost of life was considered to be a sacred duty before but now attempts are being made even to uproot *Dharma* treating it as a deadly enemy of mankind. Without making the least effort to know and understand what *Dharma* actually is, it has begun to be recognized as an act of bravery to erase the memory of *Dharma* altogether. Thus we find the spectacle of men without any knowledge of *Dharma* possessed by the madness for licentious freedom which is the other name of self-indulgence being determined to root out the memory of God and *Dharma*. They have begun to declare by beat of drum God and Religion are the two enemies that have brought the world to its present ruinous condition. The poor and the weak have been and are being oppressed throughout the world in the name of God and Religion. Slavery to God and Religion has made man habituated to a life of slavery. It is through the ideas of God and Religion that the unsophisticated masses have been exploited throughout the world.

It is no doubt true that men possessed of low self-interest, lust, greed and hypocrisy very often perpetrated and even now perpetrate many wrongs in the name of *Dharma* to satisfy their base impulse for acquiring gold, woman, fame, honour, etc. It is also a fact that among men belonging to the sacerdotal

order there have been many who assumed various masks to cheat the people and there is no paucity of such men even to day. Again, selfish, irreligious and worldly-minded men, blinded by the intoxication of power and greed no doubt very often treat uneducated labourers coming from the villages as beasts of burden tyrannize over them and deprive them of their legitimate dues. But this does not establish that God and Religion are responsible for all these evils nor can these examples be advanced as a reason for rebelling against God and Religion. On the contrary it may be pointed out that selfishness, hypocrisy and unrighteousness have spread among the people owing to a lack of faith in God and Religion. If the people possessed any real devotion to Religion, or faith in the existence of an all-pervading all-seeing, just God unrighteousness could never have found any foothold in society. Tyranny, hypocrisy, unrighteousness and exploitation of the poor proceed mainly from a decline or lack of the spirit of Religion.

Vipers and hypocrites, who exploit the simple-minded, faithful pilgrims in our places of pilgrimage, or low, lustful people who cheat the people of their wealth or beguile women and violate their chastity through the external exhibition of the dignified marks of devotees or spiritual men, are certainly guilty of the most outrageous and profane form of crime. The evil and immoral conducts of these men, which bring disgrace to the names of holy men, saints and devotees, cannot be too strongly

condemned. But to denounce roundly pilgrimages, temples, Religion and God Himself, or to attempt to undermine the faith of the people in them by citing the examples of these men and declaring such selfish, hypocritical people to be the true specimens of the devotee and the faithful, means an equally outrageous act of tyranny on Religion and a deliberate, wilful perversion of facts to influence the sentiment of the people against Religion. Insincere, hypocritical people, in a large or small number, have always existed in the history of the world, and there has been no doubt an abnormal increase in their number in this terrible age of Kali. The kind of dress, guise or activity which helps them in serving their petty self-interests,—it is that which they adopt to satisfy their low, nefarious purpose. A few years ago, when the dress of Khaddar became popular for the first time, it was observed that many people who had no faith in Khaddar adopted it to advance their own petty interests. But that is no reason why Khaddar should be decried or condemned. Even now if among true patriots there are discovered one or two traitors, who in the name of patriotism attempt to injure the interests of the country, that would be no reason either to denounce patriotism or hold the patriots responsible for their misdeeds. This very argument should be applied in the case of *Dharma*. But it appears that now-a-days some people have developed a sort of hatred towards God and Religion and have begun to regard it as their duty to condemn God and Religion on any pretext whatsoever, without any consideration whether that is reasonable or otherwise.

It is a matter for regret that such men are found now-a-days even among the Hindus, who have been always noted for their devotion to Religion. One great reason for the spread of this spirit among them lies

in the dissemination of the modern Godless education, which draws its inspiration from the present material civilization of the West. Even from their childhood boys are given an education which not only debars them from acquiring a knowledge of Religion, but slowly develops a distaste for Religion. That is the reason why even boys, whose forefathers were great masters of Sanskrit learning and were noted for their knowledge and devotion to the scriptures, are found lacking even in the rudiments of knowledge about what constitutes Sanātana Dharma as promulgated by the Rsis. In most cases, it is this type of men who turn out to be enemies of God and Religion. Like the savage tribes who inhabit the uninhabited forests and inaccessible mountainous regions, most of our present-day Western-educated brethren are devoid of any knowledge of Religion. There is, however, one difference between them and the savages. Simple-minded hill-tribes may be easily converted to a religious faith, but people possessed of the pride of learning, pride of intellect and pride of the new light of civilization, who have learnt to regard these as signs of progress, are most difficult to be converted to the ways of Religion. But nothing is impossible to achieve through Divine grace. God is all-powerful, He can do whatever He wills. Not long ago there was a time in India when none dared openly to inveigh against God and lay any vile accusations against Him, just as some people are found to be doing now-a-days through the press and the public platform. My humble submission to these opponents of God and Religion is that instead of being overborne by their impulses, let them ponder deeply over the subject. In the name of Reform and Progress let them not attempt to bring this sacred land to complete ruin through their present

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The Power that is All-powerful.

agitation against God and Religion. Let them look to the selfless lives of the great Rsis who preached and propagated this Religion. How great was their renunciation and detachment from the world! How great were the dangers they faced for the sake of preservation of Religion! How they were prepared to offer their lives for the protection of the country and Religion. Maharshi Dadhichi voluntarily allowed his flesh to be licked away by wild cows so that he might offer his fresh bones for the protection of creation against the tyranny of Vṛtrāsura. Many such examples will be found in the ancient Hindu history. Let the reader seriously consider what will be the condition of the country and nation when the influence of Religion over them will begin to diminish. Dependence on God and devotion to Religion—these are the two things which may secure our freedom from suffering and make us inheritors of supreme Bliss. With lack of faith in God and abolition of Religion our life will become worse than the life of ordinary beasts.

Through denial of God and opposition to Religion, irreligion will spread in society. Through the spread of irreligion, the world will advance towards destruction and ruin. The value and dignity of good conduct will be lost. The scruple about appropriation of others' wealth and wife will disappear. Through the growth of this spirit, sinful men will begin to commit adultery with their own sisters and daughters. Broad hints about this may be noticed even now in the writings of men of new schools of thought. This is such an atrocious sin that Bhagavān Śrī Rāmachandra recommends a person guilty of this crime to be put to death. He says:

अनुजबधू भगिनी सुतनारी । सुनु सठ ए कन्या सम चारी ॥
इन्हहि कुइष्टि बिछोकर जोई । ताहि बधे कछु पाप न होई ॥

"Hark thou, O depraved soul, a younger brother's wife, sister, son's wife and daughter—all these four are alike. He who looks at them with a lustful eye, it is no sin to kill him."

When the prestige of *Dharma* will be lost and people will begin to behave like animals, who will restrain them from the commission of crimes like these? Service of parents and other elders being out of question, they will begin to be looked down upon and insulted. Everybody will put forward his own cherished views as gospel truth. The result of this confusion will not be happy either in this world or in the next. The Lord says.—

यः शास्त्रविभ्रमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

"He who having set aside the injunctions of the scriptures follows the promptings of desire, attains neither success nor happiness, nor the supreme goal."

Without the control and regulation of God and Religion, irreligious people will begin to deceive the world for their own petty self-interests. Strong and powerful men will begin to tyrannize over the weak and poor, just as a strong animal tyrannizes over weak and harmless animals. The gradual growth of the spirit of tyranny will transform men into veritable Rākṣasas and, not to speak of harmless animals and birds, man will begin to kill and devour his fellow-men. Forgetting themselves through the intoxication of pride, worldly attachment and worldly power, irreligious people will begin to behave just as they like. Powerful, wealthy and educated men will be installed and honoured as God, saints and yogis. In that state the whole world will be plunged in sorrow. It is irreligion which is the cause of the present slavery, poverty and consequent suffering of the

inhabitants of this sacred land of Bhārata-varṣa. It is on account of the growth of irreligion that we are having frequent outbreaks of epidemics, the people's longevity has decreased and the cattle are deteriorating. Natural calamities like earthquakes and floods are visiting the people, who are dying through want of food and clothing. This suffering will be further aggravated when there is further growth of irreligion. Suffering is the undeniable, inevitable result of irreligion. Religion (*Dharma*) can never result in suffering. If the history of the world is carefully studied, it will be found that it is *Dharma* alone that has always triumphed, because wherever *Dharma* is, there the assistance of God is sure to follow. The *Mahābhārata* records the observation of Guru Dronāchārya, who said while assuring Yudhishthira about his victory —

‘यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जय ।’

“Wherever *Dharma* is, there is Kṛṣṇa (God) and the side on which Kṛṣṇa is, there lies victory.”

Among the unrighteous great giants who were equipped with wealth, manpower and other forms of authority, were defeated and killed when pitched against men who were devoted to religion. It is well-known that Asuras like Rāvana, Kumbhakarna, Meghanāda, etc. were possessed of untold wealth, and war-materials of the highest and most destructive type were at their disposal. But on account of their sins they were vanquished by ordinary monkeys who enjoyed the grace of God. It is quite natural and an established fact that an individual who tyrannizes over poor, helpless and weak people himself meets his end through some cause resulting from his tyranny and unrighteousness. His sin itself, as the saying goes, devours him. The consequence of sin must be reaped, even though it may be delayed for some time through some reason. Because

of our lack of distant vision, we fail to notice this distant connection between the cause and its effect. This creates a wrong impression in our mind that sinners generally thrive in the world and that sin does not bring any evil consequence. That is why people begin to neglect *Dharma* and follow the path of *Adharma*. But it should be remembered that every deviation from the rules of diet does not produce its evil effect immediately. In the case of some individuals the effect makes its appearance earlier, while in other cases it may appear even twenty years afterwards. In such cases even expert physicians fail to detect the origin of the trouble. But it must be due to some act of sin or indiscretion in diet which took place at a distant date. Some seeds sprout as soon as they are sown, while others germinate months after. Some trees begin to bear fruit soon, while others take even twenty years. The faith, however, should be cultivated that the fruit is bound to appear according to the nature of the seed. Even so we shall have to enjoy the fruit of our good or evil actions. Therefore one should always guard himself against sin and earnestly take up the pursuit of *Dharma*.

Through practice of *Dharma*, qualities like equability, tranquillity, compassion, contentment, simplicity, courage, fearlessness, bravery, steadiness, gravity, forbearance, etc. are naturally developed in man. Through the practice of this penance of *Dharma* all sins and weaknesses are burnt up, attachment to objects of worldly enjoyment disappears and the true knowledge of God appears, which automatically brings to the surface all the virtues of man. Such a virtuous man can never inflict even the least suffering on any creature. He begins to see God or his own self in every being. How is it possible for a man who sees God or His self in every being to tyrannize over another? Just as a man merged in Ignorance pursues

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only his self-interest, even so the virtuous man devotes himself to the welfare of all creatures from the tiniest ant to the highest of beings such as Indra, the Lord of Paradise. As the result of such action, he attains God.

‘ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।’

(Gita XII 4)

“They also, who are engaged in the welfare of all beings, attain Me.”

To say nothing of practising tyranny, exploitation and vindictive persecution of others, people who possess a true knowledge of *Dharma* cannot inflict suffering even on the tiniest ant. He who deliberately inflicts suffering on any creature cannot be said to possess any knowledge of *Dharma*. Nay, it may be safely presumed that he has not even had the privilege of sitting at the feet of a Master who knows the truth about *Dharma*. The scriptures declare *Ahimsa* (non-injury to others) to be the supreme *Dharma* (अहिंसा परमो धर्मः).

Goswami Tulasidas says —

परहिं स रिम धर्म नहिं माइ । परपीडा सम नहिं अपमाइ ॥’

“O brother, there is no virtue like doing good to others, and there is nothing so abominable as doing injury to others.”

By the regular practice of all the well-known aspects of *Dharma* such as tranquillity of mind, control of the senses and other religious observances we should show the path to our misguided countrymen so that all may turn their faces towards *Dharma* and the country may again be happy and contented. It is a matter for deep shame that the people of a country where God incarnated Himself in the Forms of Bhagavān Śrī Rāma and Śrī Kṛṣṇa, where there is still extant a book like the *Gita*, which proceeded from the lips of God Himself, to show the true path to *Dharma*, should suffer from misery and distress. If we follow the *Dharma* as

laid down in the *Gita*, there is no doubt that we shall be happy and contented ourselves and make the whole of India equally happy and contented. Let alone the lessons of the whole *Gita*, man can attain peace and Bliss for all time if alone he develops the divine attributes and qualifications as described in the sixteenth chapter of the *Gita* and renounces *Adharma* in the form of the demoniac properties. By cultivating those qualities he will not only attain happiness himself, but by virtue of his *Dharma* can make almost all people happy in the village or town in which he lives. The people of a territory inhabited by a soul who has truly realized *Dharma* can never suffer from natural calamities like earthquakes, epidemics, famines and the like. If through accident such a calamity ever overtakes them, the people easily succeed in getting over their difficulties through the power of that great soul, which is expressed through the sentiment of doing good to others cherished by him. When the great Yudhishthira with his four brothers and Draupadī disappeared from public view to live incognito in the city of King Virātā, the old warrior Bhīṣma indicated to Duryodhana, who was anxious to get a clue to their whereabouts, the external marks through which the place of their concealment might be discovered.

Bhīṣma said —

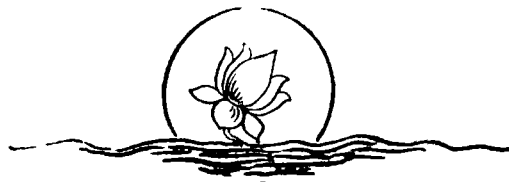
“The inhabitants of the town or village where Yudhishthira may have concealed himself should be charitable, generous, should possess control over their senses, and should consider it a matter for shame to do any wrong. The men of the place where Yudhishthira may be staying should speak sweet words, should be wealthy, devoted to Truth, contented, well-fed, pure and capable. The people of the place where Yudhishthira may be staying must all be devoted followers of *Dharma*, instead of being prone to attribute evil motives

even to the virtues of others, spiteful, proud or given to envy or malice. That place will be marked by excessive chanting of the Vedas, performance of a large number of sacrifices, and offering of large gifts to the Brahmans. There is no doubt that in that place the clouds will be pouring good showers according to the needs of the people. The earth will be free from diseases and will yield good and profuse crops. There the food must be health-giving, and fruits full of juice, flowers will smell sweet and the speech of men will be full of auspicious words. In the place where Yudhisthira may be staying, the winds will blow pleasantly, the people will possess knowledge of *Dharma* and *Brahma* without any admixture of hypocrisy, and fear will find no place to enter. The place will abound in cows which will not be weak or underfed. Milk, curds and clarified butter of the place will be tasteful and beneficial to health. All articles of food of the place will be tasteful and beneficial to health. In the place where Yudhisthira may be staying all objects of smell, taste, sound and touch will possess beneficial properties, and objects of sight also will be pleasant and sweet. The place where Yudhisthira may be staying in this thirteenth year of exile, all *Dwijas* (Brahmans, *Ksatriyas* and *Varṇyas*) must be found to be practising *Dharma*, and *Dharma* itself will be observed to be full of all its virtues. O darling, the people of the territory where the *Pāṇḍavas* may be staying will all be found to be loving and affectionate to each other, contented, pure and immune from untimely death. The people of

that place will be devoted to the worship of gods and guests, seeing the Self in all, will be enthusiastic in the practice of charities and offering gifts and will be attached to their respective *Dharmas*. The people of the place where Yudhisthira may be staying will be found to be desirous of auspicious things, renouncing evil, devoted to sacrifices and observance of auspicious vows. O child, the inhabitants of the place where Yudhisthira may be staying will give up the practice of telling untruth, they will be found in a state of all-round welfare and prosperity, their desires will be happy and salutary and their understanding good and auspicious. They will always be devoted to actions which will confer supreme happiness. O child, not even the Brahmans can recognize Yudhisthira, the embodiment of *Dharma*, in whom virtues like Truth, forbearance, charity, supreme peace, forgiveness, modesty, brilliance, lustre, energy, compassion, simplicity, etc. permanently reside. How is it possible for ordinary men to recognize him?"

All people, should, therefore, devote themselves to the practice of *Dharma*. Specially those who are recognized as religious heads or promoters of *Dharma* (the majority of whom, barring a few honourable exceptions seem to be engaged in the pursuit of petty self-interests) should give up their torpor and lethargy and gather up energy for a resolute pursuit of *Dharma*, and showing with love and humility the errors of those misguided brothers who are dazzled by the external grandeur of the modern material civilization of the West, try to bring them back to the path of *Dharma*.

(Kalyan)



Dharma-Tattva.

BY GANGANATHA JHA, M. A., LL. D., D. LITT.

‘धर्मस्य तत्त्वं निहितं गुहायाम्’

The term *Dharma*, which is Sanskrit, has been seriously misunderstood. People wrongly interested in other religions made it their business to belittle Hinduism, and in furtherance of that aim, the very first step taken was to translate the all-important term *Dharma* as *Religion*; this led on in due course to the standing joke against Hinduism that ‘the Hindu regards *eating* and *drinking* and other equally unimportant things as *Religion*.’ This was and is quite true, but only in the sense that for the Hindu, *Dharma* embraces within its fold every form of activity. In this sense, ‘Duty’ would have been a more appropriate rendering of *Dharma* than ‘Religion’, as the connotation of the term ‘Religion’ is confined to the relation of man with God and other more or less supernatural matters. For the Hindu, on the other hand, there is nothing ‘supernatural’, and the connotation of the term *Dharma* takes within itself all that man *should do*. The most scientific definition of *Dharma* has been provided for us by our most ancient Sūtrakāras. ‘बोदनाच्छ्रयोऽर्थो धर्मः’—says Jaimini, which means that *Dharma* is that which has been taught in the Veda as being conducive to what is desirable. This has been further clarified by Kaṇāda:—‘यतोऽप्युद्बलिःश्रेयससिद्धिः स धर्मः’, *Dharma* is that which is conducive

to the fulfilment of *Abhyudaya*—Prosperity, Exaltation—and *Niḥśreyasa*—Highest Good, Liberation. It will be noted that Kaṇāda has widened the scope of *Dharma*. Jaimini had confined it to what is *taught in the Veda* as conducive to desirable ends; while Kaṇāda’s definition does not confine it to what is *taught in the Veda*—anything that is conducive to welfare in this world and Final Liberation is *Dharma*. Naturally with these definitions before him, the Hindu came to look upon every act of his,—i. e., every duty of his,—as ‘Dharma’, and true to this definition our Dharma-Śāstras, Law-books, felt called upon to lay down rules of conduct for all our activities, from the most insignificant to the most sublime, ranging from morn to eve and from eve to morn,—nay, from birth to death and again to another birth and another death, and so on *ad infinitum*.

These books are full of precepts for all occasions, and they are clear and concise, too; but since about 1000 A. D. our ideas of *Dharma* began to be confused by an attempt to reconcile the apparently divergent teachings propounded by the Law-books. People began to lose sight of the fact that particular Law-books—called *Smṛtis*—had been promulgated at different far-removed times and in different far-removed places; variations and even contradictions among

them were, therefore, inevitable. But while knowing this, writers on Law began the impossible task of reconciling even the irreconcilable teachings and in this attempt they distorted not only the simple meanings, but also the very words of the ancient texts. Even as early as the sixth century A. D., Kumārila recognized these variations and several pages of his *Tantravārtika* have been devoted to the consideration of the question as to whether all the Smṛtis are to be regarded as of universal application, true for all time and place, or only some are so and the rest have only local application; and in the final conclusion, it is only the *Manu-Smṛti* that has been singled out as the most important universal Law-book.

It was due to the above-mentioned confusion that the idea became current which found expression in the well-known saying —

तर्कोऽप्रतिष्ठः श्रुत्या विभिन्ना
नैको मुनिर्यस्य मतं न भिन्नम्
धर्मस्य तत्त्वं निहितं गुहायां ...

"Logic is inconclusive; the *Śruti* texts are divergent; there is no sage whose opinion does not differ. The truth of *Dharma* is hidden in the cave."

This was true to a certain extent; but it afforded only a cowardly solution for self-created problems. It is quite true that the truth of *Dharma*

is hidden in the cave. But the cave meant here is not the cave in the remote mountain fastnesses; it stands for the cave of our heart, i. e., one's own conscience, the Inner Voice and sense of Right and Wrong. Manu himself, when communicating the right sources of knowledge and *Dharma*, puts at the end 'आत्मनस्तुष्टिः', 'Self-satisfaction':—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

So also Yājñavalkya:—

'श्रुतिःस्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।'

where 'आत्मनः प्रियं' stands for Self-satisfaction.

Thus the ultimate source of knowledge, the final sanction, lies in the 'Cavity of the Heart', the Inner Voice.

But people generally deceive themselves in seeking the sanction of their own conscience. They wheedle and cajole it and in the end fancy that they have secured its approval; while, all the time, the 'still small voice' goes on recording its mild protest.

True to the teachings of the great Kumārila, I would advise every honest seeker of the *Dharma-tattva* to study and study the *Manusmṛti*, which is our *Dharmaśāstra par excellence*. Read it simply and with an unbiassed mind, and I assure you, you will not go far wrong.

Sanatana Dharma.

BY PRAMATHANATH TARKABHUSHANA

The cause of the present state of downfall of the Hindus lies in the fact that ninety-nine percent among them do not actually know what are the distinguishing features of Sanātana Dharma which they profess, and in professing which they feel a sense of glory and self gratification To my mind it appears that if every Hindu knew and understood what is Hinduism, the Hindus of to-day would never have been brought to the present stage of degradation Every religion possesses a generic form (सामान्यरूप), and a specific form (विशेषरूप) The generic form is not affected by changes of time, place and surroundings, nor by individual differences it remains eternally the same and is never changed by any circumstance whatsoever This aspect of religion may be called *Sanatana* (eternal) That which existed before but does not exist now, or will not exist in future—that which changes according to the changes of time, place and surrounding circumstances—is the external aspect, or ritual, of *Dharma* It is with reference to this external aspect or ritual of *Dharma* that the scripture says —

अन्ये कृतयुगे धर्मास्त्रेतायामपरे मताः ।
इपरे त्वन्य एवोक्ताः कलावन्ये प्रकाशिताः ॥

(Mahabharata)

"In Satyayuga, there was a different set of Dharma or laws in Tretā they changed into another form the *Dharma* of Dwāpara is alleged to be different from the *Dharma* of other Yugas and the *Dharma* of Kaliyuga, too, is stated to be different "

Just as every individual must pass through the successive stages of childhood, boyhood, youth and old age, and the functions of these stages must be quite different, even so human

society must pass through the successive stages of childhood, boyhood, youth and old age Man alone is eligible for the pursuit of *Dharma* And man, whether individually or collectively, is constantly subject to change and transformation Under such circumstances, it can never be reasonable to suppose that the *Dharma* of Humanity will remain eternally unchanged Nor do the scriptures maintain such a position Variability of the *Dharma* of Humanity takes its stand on the variability of human nature This is an indisputable fact Keeping this incontestable truth in mind Bhagavān Vedavyāsa unhesitatingly made the declaration as quoted above 'अन्ये कृतयुगे, etc

Nor did the authors of the Scriptures rest contented with the simple statement that *Dharma* differs from age to age They have clearly shown how the external form of *Dharma* also undergoes change with the change of *Dharma* in every age The *Bhagavata* says —

कृते यद् ध्यायतो विष्णुं त्रेताया व्रजतो मखैः ।
इपरे परित्याया कलौ तद्विकीर्तनाए ॥

(XII iii 52)

"That which is attained through meditation in Satyayuga, through performance of sacrifices in Tretāyuga, and through the worship of Viṣṇu in Dwāpara yuga, may be attained in Kaliyuga through mere loud chanting of Śrī Hari's Name "

On the other hand, Mahārṣi Kanāda says in his *Vaiśeṣika-Sūtras* —

यतोऽयुर्दयनि श्रेयससिद्धिः स धर्मः ।'

"That which leads to the attainment of *Abhaya* (prosperity in this

world and the next) and *Nihśreyasa* (complete cessation of pain) is *Dharma*."

This definition of *Dharma* given by Mahārṣi Kāṇāda is as broad as it is comprehensive. The generality of men, however, believe that happiness in the other world and complete cessation of pain, or *Nirvāṇa*, is the only objective of *Dharma*. In their view, happiness in this world is brought about by such well-known means as a garland of flowers to wear round the neck, sandal paste to apply on the body and dainty articles of food and drink. For acquiring these, pursuit of *Dharma* is not at all necessary. In support of this view, they further allege that besides the *Śruti*s (Vedas) there is no other proof to establish *Dharma*. Mahārṣi Jaimini, the author of the *Mīmāṃsā-Sūtras*, says —

‘चोदनाल्लक्षणोऽर्थः’ ।

That is to say, what the Vedas declare to be the *Artha*, or means of attaining the desired object, is *Dharma*—as for instance the performance of *Agnihotra* (offering oblations to the sacred fire) and other sacrifices such as *Darśa*, *Paurṇamāsa*, etc. For recognizing these as the means of attaining the desired object, there is no authority except the *Śruti*s. What the Vedas alone declare to be the means of attaining the desired object is the *Sanātana Dharma*, or Hindu *Dharma*. According to the *Mīmāṃsakas*, if the Vedas proceed to establish that very thing which is established through other sources such as direct perception or inference, then they will lose their authoritative-ness. That which is known through other source is said to be a known object. A proof is that which enables us to know an unknown object. That through the performance of the *Agnihotra* sacrifice we may attain happiness in the other world and the enjoyments of heaven, cannot be known by ordinary means such as perception or inference based on

perception. It is the Vedas alone which declare ‘अग्निहोत्रं जुहुयात् स्वर्गकामः’—(He who desires heaven should perform the *Agnihotra* sacrifice). The Vedas alone reveal the truth to us that we may attain heaven after death by performing *Homa*, which consists in throwing a definite number of times small quantities of *Ghee* (clarified butter) into the consecrated fire in the name of the Sun-god and the Fire-god, both in the morning and in the evening. Who will deny that this fact could never be known by ordinary means, such as perception, etc., had not the Vedas made it known to us? This establishes that in the matter of *Dharma*, the Vedas are the only authority. The truth about *Dharma* cannot be known through any other source of knowledge than the Vedas. Prosperity in this world, however, can never be attained through the practice of *Dharma* as enunciated by the Vedas. The means of attaining worldly prosperity can be determined by means of ordinary proofs such as perception, inference, and so on. Having known such means, if we take recourse to them we are bound to attain worldly prosperity. If through our own fault we fail to determine the means of attaining worldly prosperity now as well as in future, or even though knowing them we fail to adopt the means through our own inherent defects, we shall fail to attain prosperity. Why should the Vedas be held responsible for this? What has *Dharma* to do with this failure? There is no such relation of effect and cause between worldly prosperity and *Sanātana Hindu Dharma* as enunciated by the Vedas, as may justify our saying that we are being deprived of worldly prosperity because of our failure to observe *Dharma* as laid down by the Vedas. The fact of the matter is, we have not yet been able to determine how we may attain worldly prosperity, or even though

knowing it we cannot adopt the means through our own incapacity. That is why we, Sānātani Hindus, have come to the present state of degradation. The statement that we are not achieving our national progress because we have given up or are giving up the practice of *Dharma*, or because we have become unrighteous and sceptic, does not sound well in the mouth of believers among the Hindus. This is the conclusion of the *Mīmāṃsakas*. And those who guide their life according to this conclusion fail to discover any connection whatsoever between worldly prosperity and *Dharma*, they cannot, therefore, repose their faith in the conclusion arrived at by other Rṣis that *Dharma* is that which brings worldly prosperity (*Abhyudaya*) and complete cessation of pain (*Nihireyasa*). They refuse to believe that we can attain all manner of worldly prosperity only through the help of *Dharma*, and not otherwise.

In order to bring out that this conclusion is based on a partial truth, and is not supported by the *Śruti*, Maharaṣi Kāṇāda has defined *Dharma* as that which brings *Abhyudaya* (prosperity in this world and the next) and *Nihireyasa* (complete cessation of pain). That which fulfils both objects, viz., the attainment of worldly prosperity and complete cessation of pain, is *Dharma*. That is to say, that which brings prosperity, but not *Nihireyasa*, is not *Dharma*, similarly, that which brings *Nihireyasa*, but not prosperity, is also not *Dharma*. This is the implication of the teaching of Maharaṣi Kāṇāda. Now, let us consider what is *Abhyudaya*, and what is *Nihireyasa*. The word *Abhyudaya* conveys the idea of happiness and the means of attaining happiness, the word *Nihireyasa* conveys the idea of cessation of pain or cessation of the cause of pain. The definition of Maharaṣi Kāṇāda, therefore, conveys the idea that anything which brings happiness and the means of attaining happiness

within our reach and which leads to cessation of pain and eliminates the cause of pain, is *Dharma*.

We have to fall back on the Vedas for an understanding of the true nature of *Dharma*, which is the extraordinary means of attaining prosperity and bringing about complete cessation of pain. This is because among the scriptures of the world the Vedas are the oldest. This claim is put forward not only by the followers of Sānātana *Dharma*, who acknowledge the authority of the Vedas, but is supported by all leading scholars and antiquarians of the entire civilized world, who declare with one voice that of all books so far written in any human language, the *Rgveda-Saṃhitā* is indisputably the oldest. It is also well-known to all students of antiquity that no antiquarian has yet succeeded in fixing a date when the *Rgveda-Saṃhitā*, was composed or came to light. In this very *Rgveda-Saṃhitā*, we read —

‘यज्ञेन यज्ञमयत्नं देवान्प्राप्तिं धर्माणि प्रथमान्यामन्’

‘The Devas worshipped *Yajña* through the performance of *Yajña* (sacrifice) these sacrifices were first regarded as *Dharma*.’

The meaning of the second *Yajña* (first in the translation) occurring in the text, stands explained in the *Śruti*: ‘यज्ञा दे विष्णुः’—‘*Yajña* is the name of *Viṣṇu*’. The first ‘*Yajña*’ in the text signifies ‘renunciation’. Parting with objects sanctioned for being offered to gods for the pleasure of the Deity is also called *Yajña*—this is well-known to all Vedic scholars. Therefore the purport of the above *mantra* of the *Rgveda-Saṃhitā* comes to this that any act of renunciation for the pleasure of *Viṣṇu*, or the all-pervading God, is *Dharma*. Men possessing divine propensities have been following this very *Dharma*.

What is the form of this renunciation? In the last chapter of the *Gītā*:

Lord Śrī Kṛṣṇa Himself has clearly explained to Arjuna the character of this renunciation. He says:—

"Among the wise some say that action itself is an evil, therefore it should be relinquished, while others say that performance of sacrifices, charity and austerity should not be relinquished. O best of Bharatas, hear My conclusion about this subject of renunciation. O lion among men, renunciation is said to be of three kinds. Performance of sacrifices, charity and austerity should not be given up, they should certainly be adhered to, because these three forms of activity purify the heart of wise men. But even these three forms of activity should be carried on without attachment and the desire for fruit, this, O son of Prthā, is My decided and most considered opinion."*

Closely following this, the Lord lays down the character of the threefold renunciation. He says —

"A duty that is of an obligatory nature should not be relinquished, renunciation of such a duty through perversity is called Tamasic (prompted by ignorance). If anyone abandons a duty from fear of bodily trouble, knowing it to be full of pain, such renunciation is of the Rajasic type. He who makes such renunciation is deprived of the fruit of renunciation. If, on the other hand, an action which is of an obligatory nature is performed

as a duty, renouncing attachment and the desire for fruit, that action itself is regarded as the Sattvic form (purest form) of renunciation."*

This Sattvic form of renunciation as laid down by the Lord in the *Gītā*, or action performed for the pleasure of God, without a sense of doership and renouncing the desire for fruit, is the Sānātana Dharma of the Hindus. It is this Sattvic form of renunciation which is hinted at by the first *Yajña* occurring in the text 'यज्ञेन यज्ञमयन्त, etc' of the *Purusa-Sūkta* of the *R̥gveda-Saṃhitā*.

While attempting to delineate what is called the highest point of wisdom, the Lord says in the *Gītā* :—

बहूना जन्मानाम्ने ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति न महात्मा सुदुर्लभः ॥

"After a series of births, realizing that everything in this world is Vāsudeva, the *Jīva* takes refuge in Me. The *mahātmā* (great soul) who has thus taken refuge in Me is very difficult to find in this world "

The sacrifice in the form of self-surrender to God, realizing Him to be present everywhere as the soul of all, is the Sānātana Dharma. In all books written on Sānātana Dharma either by the R̥sis or by Mahātmās possessing the brilliance of intellect of the R̥sis, from the age of the *Saṃhitās* down to the present day, this has been pointed out as the true form of Sānātana Dharma. According to differences of time, place, individual capacity and

* त्याज्यं दोषवदित्येके कर्म प्रादुर्मेनीपिणः ।
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥
निश्चयं शृणु मे नत्र त्यागे भरतसत्तम ।
त्यागे हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥
यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यतो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सत्रं त्यक्त्वा कल्याणि च ।
अर्जुनातीनि मे पाथं निश्चितं मतमुत्तमम् ॥

* नियतस्य तु संन्यासः कर्मणा नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥
दुःखमित्येव यत्कर्म कायक्लेशभयव्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥
कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सत्रं त्यक्त्वा कर्त्तव्यं वैव स त्यागः सात्त्विको मतः ॥

surrounding circumstances, the external practices of Sanātana Dharma assume different forms, but that does not make any change in the *Yajña* of self-abnegation or renunciation of attachment and the desire for self-gratification with the object of pleasing God. Even though the accessories of this *Yajña* differ in every age and with every individual, the Sanātana Dharma as described above has maintained itself intact from eternity down to the present day. The *Gītā* says —

"Some perform this *Yajña* through material substances, others through penance in the shape of self-mortification sanctioned by the Śāstras, still others through *Samādhi*, which consists in suspending the functions of the mind, yet others through knowledge in the form of realization of Self in every being, derived from a profound study of the scriptures, while some Rsis perform it through various vows and practices. All these, knowing the embodiment of *Yajña*, that is Bhagavān Viṣṇu, and performing *Yajña* for His pleasure, are rid of all forms of evil, and eating life-giving ambrosia in the form of remains of this *Yajña*, attain the changeless, eternal *Brahma*."*

Not only this, the root conclusion is —

‘नायं लोकाऽस्त्ययक्षस्य कुतोऽयः कुस्तप्तम् ।’

"Whoever fails to perform this *Yajña*, which though one in substance appears varied according to differences in the nature of men, neither attains happiness in this world nor in the next."

A human being who does not carry out this eternal *Yajña* in any of its varied aspects determined by differences

of time, place and disposition, is no human being at all, it may be said that there is no difference whatsoever between him and the lower animals. Success of human life lies in the observance of this Sanātana Dharma in the form of *Yajña* or self-sacrifice with the object of earning the pleasure of God, and in nothing else. Owing to differences in the nature of men belonging to different ages, the observance of this Sanātana Dharma necessitates a change in its external practices from age to age. That is the fundamental teaching of the Hindu Śāstras, and this is what the *Mahābhārata* seeks to drive at through the statement ‘अन्ये कृत्तयुगे रमां, etc.’

In the Satyayuga the mind of men is generally pure (Sattvic) and consequently there is no distraction of the mind, so that contemplation of God becomes easy and natural for many. That is why meditation has been pointed out as the principal form of discipline in that age. In the Tretā-yuga, pure materials for the performance of *Yajña* are easily available and the mind exhibits some amount of active propensity (*Rajas*), so that sacrifices like *Agnihotra*, *Darśa-paurṇamasa*, *Jyotiṣtoma*, etc., enjoined by the Śrūti are easy to accomplish. That is why *Yajña* has been described as the external form of Sanātana Dharma in that Yuga. In the Dvāpara age man is privileged to have close association with God in the form of *Avatāras*, and there is a greater manifestation of the sportive energy of God in the world, so that there is greater facility for man to practise direct worship of God. It is therefore that we find worship recommended as the principal form of *Sādhanā* in that Yuga. In the *Kaliyuga* there is paucity of materials prescribed for the practice of *Dharma* in other yugas, and human mind is naturally prone to greater distractions, so that practice of meditation and worship

* द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यनयः सशितव्रताः ॥
सर्वेऽप्येते यज्ञविद्वा यज्ञस्यपि न कल्मषाः ।
यज्ञशिष्टाभ्युत्थानो याति ब्रह्म मनाननम् ॥

and performance of sacrifices (*Yajña*) becomes difficult. It is therefore that in this *Yuga* loud chanting of the Divine Name has been recommended as the principal practice of *Sanātana Dharma*, or self-sacrifice for the sake of divine pleasure, suitable for the masses. It is this essential truth of Hindu *Dharma* which is brought out by scriptural texts like 'इदं यद् व्यासतो विष्णुं, etc.' All this proves that though the spirit of *Sanātana Dharma* remains the same in all ages, it is inevitable for its external practices to undergo changes from age to age. Our failure to rise in the scale of *Dharma* lies in the fact that the practice of *Dharma* of the present *Yuga* has not yet been taken up by the masses in the manner it should be taken up, and it is our failure to grow in *Dharma* which is closing all avenues of our progress in this world as well as the next. Every Hindu should make it a point to bear this truth in mind.

Bhagavān Vedavyāsa has stated in the *Mahābhārata* 'संयुक्तिः कलौ युगे'—in *Kali-yuga* power will lie in internal union among all branches of Humanity. It is due to total lack of this union that we have remained deprived of all power. The greatest and most important teaching of the scriptures of *Sanātana Dharma* is that there is no other means in *Kaliyuga* except the *Kīrtana* of the Divine Name to acquire this power of unity. The dazzling glare of Western civilization has blurred the inner vision of our countrymen to day, that is why our identification with the body and the senses is growing from day to day. Egotism and low self-interest

are forcibly dragging us along the ruinous path of unrighteousness (*Adharma*). Without the re-establishment of *Sanātana Dharma* there is no way to tide over this terrible crisis. In *Kaliyuga* the foremost practice of *Sanātana Dharma* is the loud mass chanting of the names and glories of God, shaking off all pride of self. Through this *Kīrtana*, our identification with the body will be relaxed, the deadly poison of pride will get neutralized, the dryness and callousness of the heart will disappear. Through this all-uniting *Kīrtana*, the All-powerful God, the embodiment of Truth, Knowledge and Bliss, will reveal Himself before us. The Lord Himself says—

नाहं ब्रह्मि वैकुण्ठे योगिनां हृदये न च ।
मङ्गला यत्र गायन्ति तत्र तिष्ठामि नारद ॥

"I do not reside in *Vaikuṇṭha*, nor can I stay long in the heart of Yogis absorbed in *Samādhi*. O *Nārada*, where My devotees assemble and perform the loud *Kīrtana* of My Name, I go and stay there."

If the Lord comes and stands in our midst at the time of *Sankīrtana*, all our miseries will disappear, our prosperity will then automatically grow, we shall again be recognized as men and the four quarters of the globe will again resound with the cries of victory of *Sanātana Dharma*. That is why I repeat once more that *Sanātana Dharma* in *Kaliyuga* lies in the *Kīrtana* of the Names of God who is the source of all blessings and the allayer of all suffering and sorrow, performed with humility of spirit and regarding oneself lower than even a blade of grass.



A Dialogue on Dharma.

BY AN EKĀNTAVĀSĪ MAHĀTMĀ.

Question—What is *Dharma* ?

Answer—The word 'Dharma' is derived from the root 'Dhr' (to hold) and its etymological meaning is "that which holds." The philosophical significance of the term as universally explained in the Vedas, the Purāṇas and all the seven systems of Vedic philosophy cannot be stretched so as to convey the sense of "a religion" or "a faith", but can only be interpreted to indicate "the eternal Divine Law or the Divine might of the Almighty, which sustains and protects the whole creation from the microcosm to the macrocosm."

Question—What is the *Dharma* of Humanity ?

Answer—A study of the wider conception as expounded in the Holy Scriptures of the Sanatanists about "Dharma" and "Adharma", will make it clear that the *Mahāśakti*—the Almighty Mother Nature—of the Supreme Being (the *Brahma*) holds in Her the three *Guṇas*, i.e., attributes. The *Rajoguṇa* is the power of creation and attraction. The *Tamoguṇa* is the power of destruction and repulsion. The *Sattva-guṇa* is the power of preservation and illumination. It maintains an equilibrium between the forces of attraction and repulsion. It dispels ignorance and animal desires in man and at the same time promotes the element of *Dharma* in him. For this reason whatever increases *Sattvaguna* in man and ultimately results in his liberation from mortal bonds is the *Dharma* of humanity.

Question—What is the need of *Dharma* for the good of the world and humanity ?

Answer—The Sanatanists, who are really the early preceptors and the

first torch-bearers of world civilization, have a perfect knowledge of the finer forces of *Dharma* and *Adharma* in connection with the world-systems, the *Jīvas*—living beings in general—, the human beings, and all super-human beings—the *Devas*, the *Rṣis*, the *Pitṛs*, the *Asuras*, etc. They have also developed the most scientific theory of Evolution and Occult organization. They have proved in the Scriptures as well as Vedic philosophies that *Sattvaguna*, which keeps the equilibrium between the forces of attraction and repulsion in the material world, also maintains the various world-systems of the universe—the Sun, the Moon, the stars and other planets including our Earth in their own spheres. otherwise everything in the universe would go to wreck and ruin. In the material objects like stone or wood it is the force of *Sattvaguna* that contributes to their existence by keeping the rival forces of attraction and repulsion in due balance. The holy Maharṣis both scientifically and philosophically proved that the lower beings are of four grades and classes, namely, the *Udbhijjas* (the vegetable kingdom), the *Swedajas* (the germ kingdom), the *Aṇḍajas* (the egg-born kingdom) and the *Jarāyujas* (the sac-born kingdom), and all these four grades of beings have many sub-classes numbering 84 lacs altogether. In their march of evolution from the lowest vegetable life towards humanity—which is the goal of this natural evolution—they travel on by degrees without any set-back through the above-mentioned *Yonis*, i.e., narrow gates of rebirths, until at last they are born as man—the perfect being on Earth. In this well-ordered progress they are pushed forward by the power

of *Dharma* from stage to stage. *Dharma* with its Divine might of *Sattvaguna* takes the developed being (man) in course of time to yet higher stages of the Occult plane, even places him on the position of the Occult Governors—the *Rsis*, the *Devas*, the *Nityapitrs*, etc., to make the Occult government a success, and lastly leads the highly developed being to the realm of Heaven, nay, to the ultimate goal called **MUKTI**. The need of *Dharma*, therefore, is not only for the advancement of humanity but its collective forces regulate the harmonious actions of the entire world-systems and hence it is all-embracing and sustains the whole creation, organic as well as inorganic

Question—What is the all-pervading conception of *Dharma* as a scientific and philosophic truth in connection with such matters as world peace, world unity, world politics, material good of nations and different societies, Fatherhood of God and Brotherhood of man, etc ?

Answer—The all-enveloping might of *Dharma* adjusts the balance of the contrary forces of attraction and repulsion not only in the great world-systems but also in molecules and atoms—the tiniest particles of matter. It extends to every human and super-human physical activity—physical action (*Śārīrīka Karma*), mental action (*Manasa Karma*) and the sphere of consciousness, (*Bauddhika Karma*)—wherein it preserves through *Sattvaguna* a proper equipoise between the two rival and anti-Dharmic forces of *Tamo-guna* and *Rajo-guna*. *Dharma* is on this account all-helpful in each branch of human and superhuman efforts. The modern researches in connection with the characteristics of the waves of Electricity, sound, etc and the different appliances of Radio, Wireless, Telephone, etc have scientifically demonstrated that ether—the *Ākāśa* of Hindu philosophy—is the natural vehicle of sound, colour, images, etc., and that these forces of the material aspect of

Nature are also omnipresent and can be reproduced anywhere, as this medium is everywhere. The Vedic philosophies and the science of *Yoga* show that objects capable of degrees reach their limit, so the effect of thought—the thinking principle of mind—and the effect of all the grades of *Karma* (*Śārīrīka*, *mānasika* and *bauddhika* actions) take their permanent rest in forms of impressions in the threefold *Ākāśa*—the individual one called *Chittāhāśa*, the collective one of the *Brahmanda* called *Chidakāśa*, and the universal one called *Mahāhāśa*. This is the fundamental principle of the Divine Law of actions and reactions by means of which the occult governors control the destiny of individual man and the collective *karma* of a society and of a nation. If the leaders of human society, political dictators and heads of civilized nations and different forms of government and educated men and women realize the all-pervading and all-helpful principles of *Dharma*, they will not only earn peace and bliss for themselves but will certainly solve the most difficult and crying problems of the day—relating to world peace, world unity, disarming of nations, unemployment, depression and other like matters. If these rare doctrines of real knowledge are assimilated and sincerely followed, the unholy political jealousy of nations, the horrors of the modern demoniac (*Asuraic*) war of destruction—men versus machines—and the world-wide misery—a product of pure materialism—can automatically vanish. The spirit of world peace and true patriotism—the real adjuncts of democracy in *Kaliyuga*—can be perfectly established. The sacred belief in the Fatherhood of the Almighty God and the universal Brotherhood of man alone can save from annihilation the modern civilization built and nourished on non-spiritual doctrines.

Question—How is the *Sanātana Vedic Dharma* all-pervading and all-helpful

and what are its fundamental divisions as mentioned in the Vedas and the different Śāstras ?

Answer—Sanātana Dharma is the inexorable universal law of the Divine Mother Nature—working everywhere in the creation. Every man and woman, every creed, every community, every nation and even every world-system has to abide by the Divine Universal Law, consciously or unconsciously. Man alone has the ordinary consciousness fully developed into self-consciousness and consequently he can manifest the full powers of either exercising or controlling the animal propensities. Therefore no being on earth other than man is responsible for his good and bad actions—*Punya* (virtue) and *Pāpa* (sin). The Vedas and the Śāstras generally make two main divisions of human Dharma—one *Sadharana Dharma* and the other *Viśesa Dharma*. The *Sadharana Dharma* means the general or universal Dharma which helps equally all human beings, all creeds, all nations and all communities through its different aspects. For example, acts of *Dana-Dharma*, i.e. charity, *Tāpa Dharma*, i.e. austerity, *Yajña-Dharma*, i.e. sacrifices, *Yoga-Sadhana*, i.e. devotional practices, *Jñāna-Sadhana*, i.e. acquiring knowledge of Self, and other pious actions of body and mind, and inner feelings such as truth, justice, mercy, love, unpretentiousness, rectitude, self-control, ten kinds of *Ahimsa*, absence of egoism, dispassion towards objects of the senses, paying reverence to the seven classes of elders, service of the *Guru*, purity of mind and body and *Bhakti* to God—all these come under the category of *Sadharana Dharma*.

Viśesa Dharma means a particular Dharma which is applicable to sex (men and women), caste (such as the Brahmins, the Śūdras, etc.), stages of life (such as *Sannyāsa*, *Grhastha*, etc.) and sub-creeds (such as *Śaiva Dharma*, *Śākta Dharma*, *Vaiṣṇava Dharma*, and so on).

Question—What are the *Viśesa Dharmas* of the Sanātani Hindus ?

Answer—The following are the *Viśesa Dharmas* of the Sanātana Vedic Dharma.

(1) They believe in the existence of the mighty Occult government behind our mortal world—seven divisions of the *Deva Lokas* and seven divisions of the *Asura-Lokas*. Although these are the 14 main divisions, there are numerous other sub-divisions of the Universe, including several grades of Hell, ordinary Heaven called *Prithvīloka*, and *Pretaloka*—the ghost world.

(2) They believe in several grades of devotional practices of *Yoga-Sadhana* and *Bhakti-Sadhana* for reaching the realm of God, including *Sthūla Dhyāna* (Image-worship), *Jyotiṣ-Dhyāna* (Light-worship), *Bindu-Dhyāna* (worship through a special super-material spiritual light) and *Brahma-Dhyāna* (worship of the omnipresent, nameless, formless Almighty through the help of *Buddhi*, the conscious mind).

(3) They believe in the scientific sociology of their own, named *Varnaśrama-Dharma*, including chastity (*Satitva*), which is women's self-abnegation of an extreme nature for preserving the spiritual race of humanity.

(4) They believe in the sequence of actions and reactions of the Divine Law of *karma*, as happens in the case of the seed and the tree.

(5) They believe in the truth of birth and rebirth of the ego (*Jīva*) and the *Śraddha* ceremony.

(6) They believe in *Achāra*, i.e. bodily actions, holding that they are based on the principles of *Dharma*. With them internal and external purification has a distinct significance and touchability and untouchability count as a connecting link between our mortal world and the occult

worlds. This produces a peculiarly pure inner culture and physical fitness as a result of the most scientific principles of their sociology and of heredity.

(7) They believe in *Vichāra*, i. e., an earnest search after the real object of life (the Supreme Self) or the spiritual goal of human life, taking help of the *Karma-Kāṇḍa*, the *Upāsanā-Kāṇḍa* and the *Jñāna-Kāṇḍa* of the Vedas, the seven systems of Vedic philosophy, the Purāṇas, etc.

Question—What is *Varṇāśrama-Dharma* of the Sanatanists ?

Answer—The social order of the Sanatanists is called *Varṇāśrama-Dharma*. This unique system is founded on the one hand on the unanimous sanction of all the systems of the Vedic philosophy, all Purāṇas, all *Saṃhitās*—books of religious laws—and other scriptures, and on the other hand on their most scientific sociology, which has stood successfully the hardest tests of both ancient and modern times. Their unique system of sociology stands on the following extraordinary principles :

(1) They believe that the marriage ritual is a *Saṃskāra*, i. e., a sacred sacrament to be performed under special religious sanctions laid down by the Vedas and *Dharma-Sāstras* and brought about as a result of *Dāna-Dharma* on the part of the parents of the bride. This bond between a man and a woman is neither a civil contract between the two, nor is it an ingenious measure to satisfy the lust of the couple nor a method to secure household happiness, but a religious and spiritual union to acquire human perfection, spiritual advancement and eternal Bliss.

(2) They believe that the *Varṇāśrama*, i. e., Caste system by birth and the *Sattva-Dharma* (chastity of the highest order of women) is indispensable as a means to evolution and preservation of the Aryan race—the prehistoric

spiritual race of humanity. To that end they follow some special scientific restrictions, e. g., that the bride should be of the same caste as the bridegroom, the bride should be lower in age than the bridegroom and should not belong to the same *Gotra* (pedigree) and so on. These restrictions find a faint echo in the measures the Arabs adopt to protect the purity of breed of their horses.

(3) They believe that *Āśrama-Dharma* is the vehicle of sociology to take the Aryan race gradually on to the realm of God. According to the views of a Sanatanist, one culturally unfit for certain functions must not aspire to them unless and until he generates the needed refined feelings in his inner self. But by a fundamental change in *Saṃskāra* (inner structure) and *Āchāra* (rituals and sacraments) one makes himself fit to transfer his inner sight from Matter to Supreme Self. The *Āśramas* are four, viz., *Brahmacharya*, *Grhastha*, *Vānaprastha* and *Sannyāsa*. The first stage is meant for receiving instruction in the *Pravṛtti-Dharma*, the second for realizing the same by practice, the third for receiving training in the *Nivṛtti-Dharma*, and the fourth for realizing the same by practice in order to attain *Mukti*—final liberation, which is the goal of existence of a fully developed human being.

(4) They hold that unity and uniformity are not one and the same thing. They concede unity in fundamentals and universal brotherhood in feelings, but they do not assign an equal status and right indiscriminately to one and all. The *Varṇa-Dharma* and *Āśrama-Dharma*—the two distinctly outstanding features of their social order are an outcome of this conviction. Therefore they have not sacrificed these two great things of the advanced human race. They well understand that much diversity in practice is required for the uninterrupted spiritual advancement, as well as for

The Kalyana-Kalpataru



Sri Krishna and Sudama

preserving the originality and purity of the spiritual race of humanity. They also believe that to realize the Self is the final goal of *Dharma* and that the Almighty is the Centre of *Dharma*.

Question—Who are the early torch-bearers of the world as proved by the sciences and researches?

Answer—The holy Rsis of old, who were Avatāras of the Mahārşis of the occult world, are the real Preceptors of the world and the first torch-bearers of civilization. Modern researches and scientific discoveries—the result of glorious labours of the savants of Europe and America—have rendered immense assistance towards the realization of this truth. They can do more good to humanity, save the civilization from destruction and give a longer lease of life to the several mighty nations who are going astray through their political jealousies and economic selfishness, if they propagate in their own way the spirit of Sanātana Dharma, viz., that the spirit in man, which permeates the whole universe, is one without a second and that for a man of spirituality the whole world of humanity is a single family and all men and women are sons and daughters of one Father—the Supreme Being. The much needed League of Nations can be reorganized on the same lines. Ways and means can be so devised that the economic resources of the earth may be more evenly distributed. If the spiritual teachings of the seers and savants of all countries and specially of India are spread systematically throughout the length and breadth of this unhappy world, service of a very useful nature can be rendered to the humanity at large.

Science has already proved the philosophical doctrine of the Vedas that there is real life in the vegetable kingdom and that only the fifth *kōṣa*—the *Annamaya Kōṣa*—of the five *kōṣas* of Jīvas is developed in them. It has

also proved the ancient Germ-theory of the Vedas and also that the two *kōṣas*—the *Annamaya* and the *Prāṇamaya* *kōṣas*—are developed in the *Svedaja* kingdom making the Jīvas of that kingdom responsible for the good and bad health of people and for the propagation of diseases through the medium of air. It has proved the old theory of the Vedic philosophy that sound, colour and images can be reproduced through Radio and other instruments everywhere in the omnipresent *Ākāśa*. By this scientific discovery several occult phenomena which were unintelligible and unknown to the new world have become self-evident. Such truths as the revelation of Vedas in the original sound and glory to the Rsis in the early Satyayuga direct from the *Brahmaloka*, imparting of the occult knowledge from the higher Lokas and the appearance of the Devas and Devīs before a Yogi or a *Bhakta* at any time without leaving their original seat are not now so difficult to comprehend. The scientific researches bear ample testimony to the correctness of the various standpoints of *Dharma*. That it is on account of *Dharma* that the balance between the contending tendencies of attraction and repulsion is not disturbed can now be more easily understood. The medical science has given ample proof of the soundness of the theory of touchability and untouchability—one of the main planks in the *Sadāchāra* of the Hindus. The latest scientific researches in connection with psychic phenomena, spiritualism, unknown forces and intelligent responses received by table-turning, motor automatism, etc., have practically proved the *Pitṛa-vijñāna* of the Hindu Śāstras, the doctrines of the rebirth of the Jīvas and the existence of other higher Lokas and Preta-Lokas and the science of *Pitṛa* in connection with the various devotional practices of Hinduism.

The modern researches in the literary domain of Europe and America

invariably indicate that "India must have been the earliest centre of human civilization" (Hall and Max Muller) "The theology of India is of a high spirituality, a unique genius for grasping and expounding the realities behind the phenomenal world and the innermost meanings of life" (John Woodroffe) "Their culture, language, literature and religion are of rare stateliness" (Hunter) "The Indians possessed a knowledge of true God" (Frederick Schlegel) "All Vedic philosophical systems are based on unchallenged truths of their own" (Davis) "Sanskrit is a wonderful structure, more perfect than the Greek and the Latin" (Williams) "A perfect literary language, most wonderful and greatest language (Max Muller) "The Sanskrit Grammar of Pāṇini is universally admitted as the shortest and fullest Grammar in the world" (Weber) "The Indian Arithmetic is that which we now use" (Von Schrader) "The Greeks learnt Geometry in India" (John Woodroffe) "The Indians were the real inventors of Algebra" (Cajori) "In early ages India attained great distinction in Geometry and Astronomy" (Baillie) "The Hindus anticipated modern Trigonometry unknown to the Greeks" (Playfair) "It is to the Hindus that we owe the first system of medical science" (Wise)

In this way the Western savants with lifted hands proclaim that in early ages the Rsis, the Brahmans of old, were the first torch-bearers for bringing every kind of light for world civilization

Question—What are the fundamental doctrines of *Karma*, Creation and incarnation of *Avatāras* and *Mukti*?

Answer—In the beginning of Chapter VIII of the *Bhagavadgītā* these sublime doctrines have been explained in a few words The indestructible—the Supreme Eternal—is *Brahma* His *Swabhava*, i.e.,

nature (*Sat, Chit, Ananda*) is called *Adhyātma* The abandonment of this attribute—*Sachchidananda*—for the sake of creation is called *Karma* The *Karma-Mīmāṃsā* philosophy of the Vedas supports this definition and says that *Karma* is the vibration of *Brahma-Prakṛti*—the Nature of the Supreme The *Gītā* further says that all perishable objects of the creation are called *Adhībhūta* and *Puruṣa* is called *Adhīdāva* This philosophical truth can be further explained in this manner When the Supreme Being beholds His *Prakṛti* (Nature), He is called *Parama Puruṣa* or *Saguna Īśvara* In the same way when a big occult Governor is able to control his *Prakṛti* and beholds her, he is also called *Puruṣa* The *Gītā* further says that in every *Jīva* as a beholder of the body He is called *Adhīyajña* To acquire real knowledge of these truths leads one to the kingdom of *Mukti* When this *Adhīyajña* becomes a medium of the actions of *Bhagavan Viṣṇu* (Head Preserver) or of a *Maharṣi* or of a *Deva*, or of an *Asura*, then the *Adhīyajña* is called an *Avatāra* of *Bhagavan*, or of a *Maharṣi* or of a *Deva* or of an *Asura* respectively

Question—What is the difference between *Yajña* and *Mahāyajña* and the philosophical principles of the same as well as of *Śraddha* and *Tarpana*?

Answer—*Yajña* is a synonym of the word *Dharma*—human *Dharma*, be it a *Sādharana Dharma* or a *Vīśeva Dharma* When a *karma* is performed for individual good it is called *Yajña* When the *Dharma karmā* is intended for the well being of the universe or humanity or a community, it is termed *Mahāyajña* The *Mahāyajñas*, viz., *Brahma Yajña*, *Deva-Yajña*, *Pitr-Yajña*, *Bhūta-yajña* and *Nr Yajña* are important and special *Dharmas* of the Hindus and are particularly connected with the daily functions of every *Grhastha* Because our material world is the centre of the organization of our universe (consisting of 14 *Lokas*)—in

connection with birth and rebirth—where Jivas of all grades return to take their birth and are allowed freedom of actions (independence in doing *karma*), every human being has thus to bear all the responsibility for his doings by the very fact of his evolved entity and liberty in the performance of *Karma* for his own good as well as for the good of the universe. Both the *Jiva pinda* (microcosm) and the *Brahmāṇḍa* (macrocosm) are but an outcome of *Karma*—one is the reaction of individual *karma* and the other is the reaction of collective *karma*. All dualistic relations are conditioned by the law of 'Give and take'. Every advanced member of human society owes a debt to the Holy Maharsis, who are the occult controllers of knowledge. The *Devas* are organizers and are the occult agencies to control properly the nature of evolution of Jivas, their birth and rebirth and dispensation of *Bhoga* (fruits of *karma*) according to the merits of their past actions. These big office-bearers of the occult organization thrive not by their own *karma* own power and sustenance but by collective *Yajña*, i.e., *Dharma-kāryas* performed in the mortal world. The *Nitya Pitrs* are also a class of *Devas* who are responsible for building the structure of the *Sthula Śarīra*—the gross body in mother's womb for keeping it in right condition and for contributing to the fitness of the same for higher advancement. Therefore our debt of gratitude to our *Nitya Pitrs* is not less than that we owe to our *Naimittika Pitrs*, i.e., our ancestors who live in the *Pitr-Loka*. Out of the five *Mahāyajñas*, the first—*Brahma-Yajña* is meant to make a return for the obligations of the holy Maharsis the second—*Deva Yajña*—for the obligations of the *Devas*, the big occult governors, and the third—*Pitr-Yajña*—for the obligations of the *Nitya* and *Naimittika Pitrs*.

The *Bhuta-Yajña* and the *Nr-Yajña* have their own special significance

We are daily required to make use of all beings from the lowest to the highest creatures—the *Udbhijjas*, the *Swedajas*, the *Andajas* and the *Jarāyujjas*—for our bodies and their sustenance, for our worldly comforts and ease. The four sections of Jivas of the lower order contribute everything—undergoing total effacement—for humanity. We cannot, of course, bless all these beings by our actions. We, therefore, as a universal contribution for the good of the universe, by performing *Bhūta-Yajñas* for the well being of the four classes of the *Bhūtas*, dedicate our action to some of the *Devas* of special responsibility who are the guides of the group souls of these lower beings. The fundamental principle underlying the fifth *Mahāyajña* named *Nr Yajña* is that every human being is under an obligation to his fellowmen. Neighbours, townsmen, countrymen, co-religionists and the whole human race have been instrumental in one way or other in bringing about the vast amount of happiness, comforts, pleasure and relaxation that we enjoy in this mortal world. It is impossible to allocate one's quota towards the well-being of humanity or an entire mass. To meet the difficulty of not being able to make an individual contribution to this end, worship of the *Atithi* (guest) irrespective of caste, creed, nationality and position has been prescribed. This highest respect paid to humanity in a particular way constitutes no doubt a *Mahāyajña*. Nothing could be more generous, more comprehensive, more holy, spiritual and bliss-giving than the philosophy of these *Mahāyajñas* in the eyes of the right-minded thinker. The sacrament named "Tarpana" is the short form of the first four *yajñas* and "Śrāddha" is the particular and occasional form of the *Pitryajña* and is performed to render special help to the departed soul in the next world—specially in the *Pitr-Loka*, as there is

every possibility of a common human being becoming a *Preta* just after his or her death

Question—What is the difference between the Vedas and the Śāstras of the Sanatanists ?

Answer—The Vedas are the direct revelation in original sounds of the Mantras coming from *Brahmaloka* to

the Maharsis, something like the sound resounding in the Radio instrument. The Purānas and Smṛtis, etc., are the indirect revelation through the agency of ideas of truths coming from all Devalokas, something like the thought-transfer of Spiritualism. The Asuraic Śāstras and the science of destruction are coming from the Asuralokas. The mighty occult world is the backbone of our mortal world

Dharma-Tattva and Manu-Samhita

By RASIK MOHAN VIDYABHUSHANA

In the lexicography of the Sanskrit language, the word 'Dharma' conveys a variety of meanings and ideas, but combined with the word 'Tattva' it reveals before us a vast world of Hindu culture and civilization extending from the Vedic period down to the present time. There are several interpretations of this word, each of them indicating the lofty heights reached by the Hindus in the various departments of their life—religious, intellectual, moral, social, political, sanitary and municipal. One of the interpretations as brought forth by the distinguished sage Jaimini, chief exponent of the Purva-Mīmāṃsā Philosophy is “चोदनालक्षणेऽर्थो धर्मः.” It means *Dharma* is a purpose which invariably follows (a conception produced by) a scriptural injunction. By this aphorism Jaimini defines *Dharma* or duty. There are three terms in this definition. It is difficult to get suitable and appropriate words in English which may correspond to them. The three Sanskrit words used in this *sūtra* are *chodana*, *lakṣaṇa* and *artha*. *Lakṣaṇa* means invariable sequence as expressed in the formula 'wherever there is smoke there is always fire'. *Artha* means a purpose, or motive or that which is sought. The word *chodana* is very important. It occurs in Āśvalayana's *Śrouta-Sūtras* (I xiii 17). It

means an injunction. It has been derived from the root *chud*, which occurs in the celebrated *Gayatri* verse, which has to be repeated every day by every Brahman. It means to move, that is, to move the feelings and faculties of the mind. A material substance is incapable of being moved in the sense of *chud*. Again, the Mīmāṃsā method of interpreting a proposition consists in connecting every part of the proposition with a conception (*Bhavana*). For example 'He makes a gift' is a proposition of which he is the subject and 'makes the gift' is a predicate. Of the proposition under examination the verb 'makes', according to the Mīmāṃsā method of interpretation, is the most important part, which, when resolved, will be found to consist of a conception and an action. The action, its agent, its object, its purpose and its instruments are connected with the conception which forms a part of the predicate. Now the conception must have a cause. A declaratory injunction is stated to be the cause. The conception, no matter what the subject may be, is invariably accompanied by a purpose. Such a purpose is a duty. We shall now try to explain the psychology of this definition and test it on the principles of Vaiśeṣika Philosophy.

Any object presented before our senses produces knowledge. Knowledge produces the feeling either of pleasure or pain followed either by desire or aversion or volition. All these are the elements of a conception or *Bhavana*. It may be mentioned by the way that great European metaphysicians like Sir William Hamilton have recognized these elements and their connection as we have stated. In fact, the word *Dharma*, according to the aphorism of Jaimini, means duty as prescribed by the Vedas. The distinguished law-maker Manu has also understood the meaning of the word as duty. The Vedas have framed and formulated the rules and regulations regarding the conduct of our life. There we find injunctions and restrictions, the observance of which is termed *Dharma*. We may, therefore, safely translate the word *Dharma* as duty. But this word does not express the full significance of the word 'Dharma' as it is understood in our scriptures.

The examination of the cause of duty has been commenced from the third aphorism of the *Mīmāṃsā-Sūtras*, a purport of which is given below.

Sensuous perception is the knowledge produced by the senses coming into contact with the soul. Such perception is not the cause of duty, for [perception causes] knowledge of that which [already] actually existed. Jaimini examines the nature of proof in this aphorism. It explains the process involved in sensuous perception (*Indriya-janya Pratyakṣa*), which is distinguished in our philosophy from mental perception (*Manasa Pratyakṣa*) as below. The soul or *Ātma* is the seat of Knowledge. The senses (of knowledge), to be distinguished from their means, are hearing, sight, taste, smell and touch. The senses which cause perception of an object and their organs, such as the eye and sight, the ear and hearing, etc., are distinguished in Indian philosophy and are differently known as *Indriyas* and their instrument (*Karanas*) respectively.

This is a real distinction as the eye is the means of sight, the ear is the means of hearing, and so on. Similarly, the mind is the means of an internal sense. It is as fine as an atom that dances in a ray of light. It conveys an impression caused by the senses to the soul. The objects first affect the senses which can directly come into contact with them. The mind comes into contact with the senses on the one hand and with the soul on the other. This is the way in which the Vaiśeṣika philosophy explains perception. In the aphorism under examination Jaimini simply states that there is contact between the senses and the soul. What we do in our civic life impelled by the promptings of our desires may or may not be a virtuous deed. But if the conduct of our daily life be just in accordance with the rules and regulations formulated by the Vedas, that must be regarded as *Dharma* and the rest is *Adharma*. This is the sum and substance of the meaning of the word 'Dharma' as defined by the distinguished sage Jaimini at the very commencement of his great work—the *Mīmāṃsā Sūtras*.

Almost all other writers of our scriptural texts have followed this view of Jaimini, although they may have slight differences of opinion which are in many cases almost verbal. We have several monographic works on *Dharma*, such as the *Dharma Sūtras* and *Dharma-Samhitās*. The number of the *Samhitā* works is greater than that of the *Dharma-Sūtras*. Among the *Dharma-Samhitās* or treatises on the conduct of our daily civic life the *Manusamhitā* is held in the highest respect and it excels other codes in all respects, viz., size, mode and manner of dealing with the subject, gravity of tone and tenor and above all its authoritativeness. Besides these *Dharma-Sūtras* and *Dharma-Samhitās*, our *Purāṇas* and *Upapurāṇas* abound in instructions about *Dharma*. The range of our *Dharma-Śāstra* is so vast that it

comprises and covers almost all the necessary rules and regulations for moulding our behaviour and conduct and performing the duties of our daily civic life. It deals with almost all the elements necessary for a highly civilized society, such as religion, ethics or morality, intellectual pursuit, sanitation, municipal organization, principles of jurisprudence and political administration, etc. All these topics are dealt with in our *Dharma-Śāstra*. When Vedic inspiration ceased, there ensued an age of highly organized social and civic life. To conduct such a life, the formation of a *Dharma-Śāstra* was necessary.

There are, says Stenzler, 47 Law-books of the Hindus written by different authors but recent researches have brought to our knowledge the number of these *Smṛti-Samhitās* to be not less than 80. Among all these books, the *Manu-Samhitā* is pre-eminent the best. This work gives us in a nutshell useful information on various Dharmas. It says —

वेदाखिला धर्ममूलं स्मृतिशाले च नदिदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

(II ')

From the above verse we learn that the Vedas are the perennial source of our knowledge about *Dharma*. The purport of this verse has again been distinctly brought out in verse 13 of the same chapter, which says —

‘धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ।’

‘The Vedas constitute the supreme authority for those who seek to obtain a knowledge of *Dharma*’

Many other statements of this nature can be gathered from this most authentic work. Herefrom we can deduce that if we are to make a comprehensive study of our subject-matter, we should fall back upon the Vedas, which are decidedly the principal sources of knowledge of *Dharma*. The *Samhitās*,

the *Smṛtis* and the *Purāṇas* are a sort of deduction from the Vedas—the original source of our knowledge regarding *Dharma-Tattvas*. The Vedas present an immense and vast field of study. It is, therefore, desirable that we should chalk out our path through the post-Vedic literature such as *Dharmasamhitās*, *Smṛtis* and *Purāṇas*. It is stated that Law, Custom and Religious worship—these three are generally comprehended in the term ‘*Dharma*’ and it is these that are found discussed in the *Dharmaśāstras* or *Smṛti-Śāstras*. The connection of these works with the *Śrauta-Sūtras*, *Dharma-Sūtras* and *Grhya-Sūtras* of the Vedic literature, some of which are not now extant, is admitted by our pundits. But many of them which are now available are held to be authoritative. In the most ancient of these works, viz., the Law-book of Manu, we find this Brahmanical constitution in its full perfection. This ancient, authoritative and most important book will render us great help in our present discussion.

I have taken the definition of *Dharma* as given by Jaimini in his renowned aphorisms on *Pūrva-Mīmāṃsā* but there is another definition which is far wider than that of Jaimini. It says ‘*द्रियते धर्म इत्याहुः स एव परमं प्रभुः*’.

The grand eternal principle that sustains the whole universe is called *Dharma*. It holds sway over all created objects, helps them to grow, preserves them, directs them and renders them serviceable to all mundane purposes. It pervades the whole universe as a creative and nonetheless a destructive force, so it may be considered as a Power Divine. In this sense *Dharma* is the immutable and eternal universal energy of God, it dwells in everything as an inherent individual power in the capacity of a guiding, directing, shaping and building agent. In this sense we may assert that combustion is the *dharma* of fire, coolness is the *dharma* of water, and so on. Here it

means any essential quality, peculiarity, characteristic property or peculiar attribute of things and beings created in the universe. This, of course, is the widest significance of the term 'Dharma'. In lexicography we find the word as denoting various meanings—such as Religion, the customary observances of a caste, law, usage, practice, custom, ordinance, statute, religious or moral merit, virtue, righteousness, good works, duty, prescribed course of conduct, right, justice, equity, impartiality, piety, propriety, decorum, morality, ethics, nature, disposition, character, manner, resemblance, likeness, sacrifice, good company, association with the virtuous, devotion, religious abstraction, manner and mode.

So the simple word opens up before our mental view a world of ideas. Taking this word with all the various shades of its meaning as the subject-matter of our discussion, we find our task too elaborate and too heavy to undertake and accomplish in such a way as to give all the ideas conveyed by each of the numerous meanings set forth above. This task would evidently be a herculean one, and hence impossible for me. There are various ways to handle and discuss this wide and important subject, of which I beg to take up the much trodden path, viz the one defined by Jaimini, the distinguished protagonist of Pūrva-Mīmāṃsā—one of the six systems of Indian philosophy—and discuss the modes and methods evolved out of the *Dharma-Tattva* as formulated by him, in the form of Smṛtis and Samhitās setting up rules and regulations towards the formation of a social organization and municipal bodies, the dissemination of ethical, intellectual, legal, political and sanitary education, above all, the cultivation of a religious attitude, which is the *summum bonum* of our lives. The forces which were set to work by the promulgation and enforcement of these rules

and regulations stirred up beneficial activities on all sides for the welfare of our society. The hoary antiquity of the work on which we are going to base our discussion, viz *Manu-Samhita*, at least in its main elements, is admitted by all. In its present form it represents a gradual growth of the Brahmanical ideas, and contains additions belonging to very different periods. It is, therefore, that there are many confused and contradictory statements in it. At all events it alludes to earlier codes, whose elements are doubtless incorporated into this the fullest and most perfect in form of all that are known to us. It covers all branches of speculation and ethics and deals with the various activities of the human mind. The first book reveals a cosmogony, the second and third regulate Education and Marriage as duties of the first and second stages of Hindu culture, the fourth treats of Economics and Morals, the fifth, of Diet and Purification, as also of women, the sixth, of Devotion, or the duties of the third and fourth stages, the seventh, of Government and the Military class, the eighth, of Private and Criminal Law, the ninth, of the Commercial and Servile classes, the tenth, of mixed classes and Regulations for times of distress, the eleventh, of Penance and Expiation, the twelfth, of Transmigration and Final Beatitude.

So it may fairly be regarded as an encyclopaedia of the *Dharma-Tattva*. The rules and regulations, the injunctions and prohibitions embodied in this work are the enormous and inexhaustible sources of information about the Brahmanical *Dharma-Tattva*. The discussions and dissertations based on its subject-matter can supply us with materials necessary for compiling a giant book comprising hundreds of volumes on the Brahmanical *Dharma-Tattva*. Our *Dharmaśāstra* teaches us that the object of our life is not the enjoyment of worldly

pleasures, which tends to degrade our life, but self-renunciation. A theoretic aim of the *Mānava-Dharmaśāstra* is the utter suppression of our selfish desires. We find in our *Dharmaśāstra* a sort of implacable severity with which sensual and brutal appetites are punished and a sort of benevolence, which runs in fine veins and broad arteries through the gloomy organism, forbidding wrath and revenge and binding the heart even to the least of sentient creatures.

We see the same endeavour in the stern disciplines enjoined upon servants, priests and kings, a deeper renunciation beneath the hardship of caste. It teaches us that ultimate freedom lies in losing ourselves in Divinity and our method should be to shun all worldly honour as poison and seek disrespect as nectar (*Manu* II 162) and to repose in perfect content on God alone. The renunciation of all pleasures is better than their enjoyment (II 95).

But the contemplative life was not allowed until one had passed through the three stages of practical activity—the student life (*Brahmacharya*), the domestic married life (*Garhasthya*) or social service of some sort, and the life of an anchorite, a kind of missionary function which consisted in feeding the forest creatures and preaching to disciples. These stages of practical activity must be passed through before entering into a life of contemplation. This dispensation of the Hindu *Dharmaśāstra* positively assures us that a Hindu must not lead his life as an idle vagabond unmindful of worldly activity. "Low shall he fall," says *Manu*, "who applies his mind to final beatitude before having paid the three debts, viz to the gods, the forefathers, and the sages, that is without having studied the Vedas according to the prescribed method, begotten a son, and performed sacrifices to the best of his power" (*Manu*, VI 35).

Then only "shall the twice-born man, perceiving his muscles relaxing and his hair turning grey, leave his wife to the care of his sons, or else, accompanied by her, seek refuge in a forest, with firm faith and subdued organs of sense" (*Manu*, VI 1-3). There he will thus acquire mastery over outward things, and then, leading a deep and profound meditative life, he will attain freedom from all worldly desires and in this stage his soul will be united with the Supreme.

There is a class of missionaries of the West whose profession is to proclaim before the world that the Hindus have no moral sense. It betrays nothing but unmitigated ignorance on their part, as will be clear from the following texts—

"A man" says *Manu*, "who duly performs the sacred rites but does not discharge his moral duties, falls low let him discharge these duties, even though he be not constant in those rites" (*Manu*, IV 204).

"He who governs his passions and knows the *Gayatri* or the holiest text alone is to be honoured more than one who governs them not, but knows all the three Vedas."

The Hindus are sometimes accused by the foreigners that their mind is not pure, but our *Dharmaśāstra* is full of teachings of purity of all sorts—even in earning money they are taught to keep their mind highly pure. "Of all pure things purity in acquiring wealth is pronounced the best. Penance brings purification to a student of the Vedas, and patience to the wise. Water brings purification to the body, truth brings purification to the mind, and as for the soul, the highest purifier thereof is Knowledge of God."

As regards the fruit of sin, *Manu* says it does not accrue immediately but comes like the harvest in due season.

Little by little it eradicates man. Its fruit, if not reaped by himself, is reaped by his sons or even by his son's sons. One grows rich for a while through unrighteousness and vanquishes his foes, but he perishes at length. There are thousands of instructions and admonitions in *Manusamhitā*. I choose to conclude this contribution by giving below the substance of some lessons on various subjects from the code of Manu.

As Homer pictures gods going about disguised as beggars and outcasts, to try men's hearts, so according to Manu, children, poor dependants and the sick are to be regarded as the "Rulers of Ether" (IV 184). The blind, the crippled, the old and the helpless are not to be taxed (VIII 394). The deaf and dumb, the idiotic and insane, the maimed, and those who have lost the use of a limb, are indeed excluded from inheriting property but they must be supported by the heir without stint, to the best of his power (IX 202). A guest must not be sent away, whether he has come in season or out of season, he must not sojourn in the house without entertainment. Forced contracts are declared void. Transfer of property must be made in writing. Royal gifts are to be recorded on permanent tablets. There are laws against slander, speculation, intemperance and dealing in ardent spirits. Laws punishing iniquitous judgments, false witness, and unjust imprisonment, laws providing for the annulment and revision of unrighteous decrees, enforcing the sacredness of pledges and the fulfilment of trusts, justly dividing the responsibilities of partners, dealing severely with conspiracies to raise prices to the injury of labourers, laws which either forbid gambling altogether, or discourage it by regulative drawbacks, laws declaring as free persons reduced to slavery by violence as well

as the slave who has saved his master's life or who purchases his own freedom. Penalty becomes merciless in dealing with crimes which involve the greatest mischief, such as arson, counterfeiting coins, and selling poisonous meat. In our *Dharmaśāstra* we find many chapters on *Rajadharma*, which will present before our readers the stern duties of kings and the military classes, which appear to us to be much superior to the ideals of the rulers of the Western nations.

The king shall "never transgress justice", it is the essence of majesty. He should be the protector of all created things, and will eradicate his whole race if he swerves from duty. He shall forgive those who abuse him in their suffering if through pride he will not pardon them, he shall go to hell. He shall be "a father to his people". He should make war only for the protection of his dominions, must respect the religion, the laws, and even the fears of the conquered. Punishment by military force must be his last resort.

The Western nations brag of their civilization, but the modes and manners of their modern warfare demonstrate to the world that one can hardly imagine a barbarity more brutal and inhuman than the modern scientific methods of killing their fellow-beings, employed by the warriors of the so-called civilized nations in the West. The brutal deeds done by the Italians in Abyssinia beggar any description of brutality done by the warriors of the East. The mustard gas poison was not only used in the field of war, but was also freely used in the civil area, where innocent men, women and children were mercilessly murdered without any discrimination whatsoever. The effect of this poison was not only deadly to the animals and vegetables but it made even the agricultural land quite unfit for the use of the agriculturists. But

our *Dharmaśāstra* is always careful not to allow any injustice. The lines quoted below would distinctly show the really civilized method of warfare

The warrior, "bearing in mind the ideal of virtuous men", shall not shoot with poisoned arrows, nor strike the weary, the suppliant, the non-combatant, the sleeping, the severely wounded, the fugitive, the disarmed, nor one already engaged with an opponent, nor one who yields himself captive. Civilization has added nothing to these humanities of military chivalry. To sum up all, "let not injustice be done in deed or in thought, nor let a word be uttered that shall cause pain to a fellow-creature, it will bar one's progress to final Bliss." "He who has caused not fear to the smallest creature shall have no cause for fear when he dies" (Manu, VI 40)

The modern civilization of Europe has mercilessly hurled all sorts of rules and regulations of *Dharma* into the bottomless abyss of oblivion, even a vestige of the rules and regulations prescribed in the Bible is scarcely found in their daily conduct.

The *Dharmaśāstra* of Manu affirms the natural law of integrity thus —

"If one sins with one member of his body, the sin deprives him of his reason, as a single hole will let out all the water in a flask" (Manu, II 99)

"Let one collect virtue by degrees, as the ant builds its nest, that he may acquire a companion to the next world. For, in his passage thither, his virtue only will adhere to him"

"Single is each man born, alone he dies, and alone receives the reward of his doings. When he leaves his body on the ground, his kindred retire with averted faces. It is his virtue alone which accompanies his soul"

"Let him gather this, therefore, to secure an inseparable companion through the gloom, how hard to be traversed!" (Manu, IV. 239-42)

"The only firm friend who follows man after death is virtue." (Manu, VII 17).

The modern age is not very congenial for the ideal of kingship. Republicanism, Socialism, Communism and Bolshevism are the signs of the day. In spite of all these political isms dictatorship has all on a sudden made its presence felt by two civilized nations of the West, Germany and Italy. It has struck a fatal blow to the modern spirit of democracy. Still Europe would not accept kingship in this age, while India in the days of its pristine glory was very happy under the benign rule of her kings.

We find the duties of a king mentioned in the *Dharmaśāstra* of Yājñavalkya. Second to *Munava-Dharmaśāstra* is the Law-Code of Yājñavalkya, which stands probably next in order of time to *Manusmṛiti*. It covers substantially the same ground with its predecessor, but with much less of detail, whereas in style and diction in many respects it has a place of its own. Its speculative contents are different from those of Manu inasmuch as it comprises a curious treatise on the physical structure of man, and a philosophy that strangely combines astrological fancies with mystical tendencies. It consists of three books only. In this *Smṛiti* we find the duties of kings as stated below —

"A king should be very patient, experienced, generous, mindful of services rendered, respectful to the old, modest, firm, truthful and acquainted with the laws, he should not be censorious, nor of loose habits, nor again of low inclinations. He should be able to hide his weak points, adept in reasoning, and well-versed in criminal law,

in the art of procuring a livelihood and in the three Vedas."

"Higher than all gifts for a King is the protection of his subjects"

"The fire that is kindled by the people's sufferings is not extinguished till it has consumed their king—his fortune, family, and life."

"What he has not, let a king seek to attain by honest means, what he has, let him guard with care. What he guards, let him increase, and what he increases, let him give to those who deserve it"

The authors of our Dharmaśāstras wrote their works in reconciliation of law with love, of government with noble instinct. We notice now that self-interest is suggested as a motive for benevolence. Laws may suggest interested motives, and they must appeal to sanctions. But law itself springs from the natural instincts of love and care, as well as from social dangers. And so the eternal piety of the heart had its large share in the oldest legislation. Our Dharmaśāstras are vast repositories of our national life, of individual ideals, philosophical systems, customs and traditions more or less sacred, and laws more or less recognized and obeyed.

They have also an imaginative form. These considerations apply alike to their good and evil. Our Dharmaśāstras were framed and formulated not by an ordinary human intellect, saints, sages and seers were their authors. They are even now praised and eulogized by the savants of the West. The Greek travellers who visited India centuries before the Christian era were enthusiastic in their admiration of Hindu morals. They told of kings spending the whole day in the administration of justice, of the honesty of the traders, and the general dislike for litigation, of the infrequency of theft, though houses were left open without bolts or bars, and of the custom of loaning money without seals or witnesses. They praised the truthfulness of the men and the chastity of the women.

Whatever deduction may be made from these testimonies for exaggeration and mistakes, they are not without their value.

This much I think is sufficiently suggestive of high encomiums that our Dharmaśāstras deserve from foreigners, who are utterly strangers to our religious ideas.

Here I beg to close my humble contribution.

What is Dharma ?

- (1) *Dharma* is that which leads us to the path of Glory.
- (2) *Dharma* is that which has direct communion with God and God alone.
- (3) *Dharma* is that which is the sole refuge of humanity
- (4) *Dharma* is that which generates in us the feeling of Universal Love.
- (5) *Dharma* is that by which we have harmony with God and Nature.
- (6) *Dharma* is nothing but everything to man

—Tribhuvan K. Thaker.



Dharma—The Ascending Stairway unto God.

BY K. S. RAMASWAMI SASTRI.

The Indian concept of *Dharma* has got an inclusiveness all its own and leads us from height to height of self-ascent until it leaves us in union—inseparable, intimate, infinite—with God. *Dharma* is the principle of righteousness as well as the principle of holiness and is also the principle of social amity and unity. It is the cementer and sustainer of social life (‘धारणाद्धर्मं दृष्ट्यादुर्धमो धारयति प्रजाः।’ धरति लोकाद् भ्रियते पुण्यामभिरिति वा). If we transgress it, it will slay us. If we protect it, it will protect us.

धर्मं ण्व हतो हन्ति धर्मो रक्षति रक्षितः ।
तस्माद्धर्मो न हन्त्यो मा नो धर्मो हतोऽवधीर ॥

(*Mam*, VIII 15)

Sanātana *Dharma* is so-called not only because it is eternal but also because it is protected by God (‘त्वमव्ययं शाश्वतधर्म-गोप्ता सनातनस्त्वं पुरुषो मतो मे’ ।—*Bhagavadgita*, Chapter XI, verse 18) and because it can make us eternal (सनातनयतीति सनातन.)

The Indian concept of *Dharma* is thus wider than the Western concept of *Religion*. ‘Religion’ comes from the Latin word *religio*, which consists of two words, viz *re* (back) and *ligare* (to bind). It is taken to mean that which binds the soul back to God. *Dharma* means this and much more. It binds the embodied being in bonds of *Karma* to past and future births, in bonds of veneration to forefathers, in bonds of love to the present society, in bonds of protective blessing to the future generations, and in bonds of adoration to God.

The two supreme polarities in life are *Dharma* and *Adharma*. The entire object of all the scriptures, and especially the Hindu Scriptures, is to

exalt *Dharma* and make us live it, and to decrie *Adharma* and turn us away from it. In the *Rāmāyana*, Vālmiki says that from *Dharma* alone come *Dharma* and *Artha* and *Kāma*, because wealth and pleasure which are not founded on righteousness are ruinous to the soul*.

Such *Dharma* is declared by the Lord in the *Gītā* to be His own self. (धर्माविरुद्धो भूतेषु कामोऽसि भरतर्षभ ।—Chapter VII, verse 11) At the end of the *Mahabhārata*, Vyāsa lifts up his right arm and proclaims in a stentorian but pleading voice that wealth and pleasure are the outcome of *Dharma*, so that the latter should be resorted to by all.

ऊर्ध्वबाहुर्विरोधेषु न च कश्चिच्छृणोति मे ।
धर्मोदर्थंश्च कामश्च स किमर्थं न सेव्यते ॥

In fact, the entire object of the three supreme epics of India—the *Rāmāyana*, the *Mahabhārata* and the *Bhagavata*—, which are also the supreme world-epics, is not only to show how tenderness and righteousness and holiness are a trinity in unity and a unity in trinity (each work emphasizing one of these three supreme qualities), but also to show that *Kama* opposed to *Dharma* is a destroyer, that *Artha* opposed to *Dharma* is a destroyer, and that the supreme *Dharma* is the love of God. *Dharma* is thus the source of *Abhyudaya* (material good) and *Nishreyasa* (spiritual good) both.

* धर्मार्थकामाः किल तात लोके
समाक्षिता धर्मफलोद्देशेषु ।
ते तत्र सर्वे स्त्रुरसदार्थं मे
मार्गेण वदयामिमता सुपुत्रा ॥

(*Ayodhya-Kanda* XII 26)

Manu affirms again and again that *Dharma* alone is our sole companion after death

एक एव सुहृद्भर्मा निधनेऽव्यनुयाति य ।
शरीरेण समं नाश सर्वमन्यद्दि गच्छति ॥

(Chapter VII verses 17)

He further says —

"One should store up *Dharma* (virtue) gradually, even as the white ant builds its nest of clay, to equip himself for the next life, inflicting pain on none Neither parents, nor wife and son, nor our kith and kin stand by us in the other world *Dharma* alone stands by us there A creature comes into this world all alone and all alone does he leave the world All alone does he enjoy the fruits of his virtuous acts and all alone does he take the consequences of his evil deeds Leaving the dead body like a log of wood or a heap of clay on the ground, one's kinsmen bid good-bye to him it is *Dharma* alone that accompanies him Therefore one should store up *Dharma* gradually every day so that it may stand him in good stead hereafter With *Dharma* as one's helper one can cross the vast region of darkness (hell), which is so difficult to cross *Dharma* leads the man who values it most and whose sins have been washed away by penance immediately (on death) to the higher regions, to which he ascends in an effulgent form, becoming one with *Brahma* " (Chapter IV, verses 238-243)

Nay, Manu affirms that even in this world *Adharma* will bring on its evil consequences No doubt we see the wicked flourishing now and then like the green bay tree But that is only a temporary brightness, which is due to previous *Dharma* which had begun to bear fruit and which is sure to be followed by the blight due to present *Adharma*. Hanumān presses this bitter truth home to Rāvana in the following significant words —

9—D. T. N.—

"He who is associated with evil which is about to bear fruit, even though he may have earned some merit, reaps the fruit of that evil first. It is only a virtue possessing great potency that neutralizes evil There is no doubt that you have obtained the reward for your merits. You will now reap the fruit of your present evil deeds also very soon." (*Sundara-Kanda, Sarga 51, verses 28, 29*)*

Manu points out that the bitter fruit of *Adharma* will come sooner or later and can never be put by He says —

"A man who is unrighteous, whose stock-in-trade is untruth and who is given to destruction of life never enjoys happiness in this world One should not fix his thoughts on evil, even though suffering through practice of virtue, seeing that sinners and unrighteous persons meet with reverses very soon. Practice of evil, like soil freshly cultivated, does not bear fruit immediately in this world The same, however, when repeated, slowly cuts the very root of the evil-doer If it fails to react upon the doer himself, it must be visited upon his sons and, failing his sons, even on his grandchildren Practice of evil never fails to bring its fruits to the evil-doer An evil-doer thrives for some time and sees happy days and is also able to get the better of his enemies, but he perishes root and branch in the end One should always take delight in the pursuit of truth, virtue, noble conduct, and purity of body and mind, and keeping his tongue, arms and diet under control, should rule those who are amenable to his control by the code of virtue He should give up those possessions and pleasures which are divorced from *Dharma*

* न तु धर्मोपसंहारमधर्मफलसहितम् ।
तदेव फलमन्येति धर्मश्चाधर्मनाशनः ॥
प्राप्तं धर्मफलं तावद्भवता नात्र संशयः ।
फलमस्याधर्मस्य शीघ्रमेव प्रपत्यसे ॥

and should even give up that *Dharma* (virtue) which is attended with painful consequences and is at the same time decried by public opinion. One should not be unrestrained in the use of his hands and feet, nor in the use of his eyes, nor again in the use of his tongue. He should neither be crooked in his ways nor should he contemplate any wrong to others. He should follow the path of virtuous men, the path which has been traversed by his father and uncles, nay, which has also been traversed by his grandfathers and granduncles. By following that path he will meet with no harm." (Ch IV, verse 170-178)

It is wrong to reject Hindu *Dharma* simply because it is ancient. It is ancient but eternal. Our immortal poet Kālidāsa has said well —

"All poetry that is old is not good because it is old, nor is all new composition faulty because it is new. The wise choose between the two only after examining them, whereas the fool is guided in his judgment by the opinion of others."*

In the same strain the English poet A. H. Clough says —

"Old things need not therefore be true,
O brother men! nor yet the new
Awhile the ancient thought retain,
Ah yet! consider it again"

The Hindu *Dharma* is not opposed to patriotism or progress or equality or unity. Nor is it opposed to the true joys of life. It is not inconsistent with the best and highest aspects and affirmations of modern life, such as science and democracy. Nay, it will keep our culture and civilization old and yet new. *Purāṇa* means 'पुराणि नवः' (though old yet ever-new).

* पुराणमित्येव न साधु सर्वं न चापि कान्यं नवमित्यवयवम् ।

सन्तः परीक्ष्यान्यतरङ्गनन्ते मूढः परप्रत्ययनेयद्विदिः ॥

There are faddists who declare that *Dharma* means primarily a round of rituals and ceremonies. *Dharma* certainly means *Āchāra*, i. e., the regulation of daily life. Manu says that *Āchāra* is the supreme *Dharma*, that without it the Vedas will give us but little good, that it is the basis of *Tapas*, that it leads to wealth, beauty, longevity and continuity of lineage, and that *Durāchāra* (evil conduct) and *Anāchāra* (immorality) will bring us all fame and sorrow, disease and premature death (Chapter, I, verses 108-110, Chapter IV, verses 156-158)

The *Viṣṇu-Sahasranāma* says —

"*Dharma* has its root in morality and the controller of *Dharma* is God himself."*

But it is wrong to emphasize ritual to the extent of obscuring morality. The eight *Ātma-gunas* or spiritual virtues, viz., compassion on all creatures, forbearance, freedom from malice, purity (of body and mind), unabated zeal, felicity, large-heartedness and freedom from desire (दया सर्वभूतेषु क्षान्तिरनन्या शौचमनायासो मंगलमकार्षण्यमस्पृहेति च) are as important as the forty *Saṃskāras*, nay, Gautama says in his *Dharma-Sūtras* that they are more important factors in securing the welfare of the soul†

Without the *Ātma-gunas* the human status is not attained. After achieving them and along with their attainment, the *Saṃskāras* should be gone through to make our body and our senses a fit temple of God and to equip ourselves to behold the ineffable and infinite glory of God. Śrī Śaṅkarāchārya says in his immortal *Bhāṣya* on the *Vedānta-Sūtras* (I i 4) —

† आचारप्रमदो धर्मो धर्मस्य प्रमुत्तुत्युतः ।

* यस्यैते चत्वारिंशत्संस्कारा न चाष्टावात्मगुणा न स ब्रह्मणः सायुज्यं सालोक्यं च गच्छति । यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणाः अथ स ब्रह्मणः सायुज्यं सालोक्यं च गच्छति ।

संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्यादोषापनयनेन वा ।

"*Samśkāra* or embellishment consists either in imparting some grace to the object which is going to be embellished or in removing some fault thereof."

Equally emphatic is Manu's great affirmation:—

"Through study of scriptures, religious vows, oblations to fire, ceremonies connected with the study of the Vedas, oblations to gods, manes and R̥sis, and sacrifices, great and small, the soul ten-anting this body is made fit to receive the light of *Brahma*." (Chapter II, verse 28)*

The fact is that in the Hindu concept of *Dharma*, morality and spirituality play a much more important part than mere creed or dogma or ritual. *Hārta* says:—

"*Śīla* (virtue) is of thirteen kinds: viz., Respect for the Brahmanas, devotion to gods and Pitṛs (the manes), serenity, refraining from tormenting others, freedom from jealousy, mildness, politeness, friendliness, affability, gratitude, hospitability, compassion and placidity."†

In *Padma-Purāṇa*, *Uttar-Khaṇḍa*, the *Lakṣaṇa* (characteristics) of *Dharma* is stated thus.—

"Bestowing gifts on deserving persons, fixing one's thoughts in Śrī Kṛṣṇa (God), adoration of one's parents, piety, offering a portion of the daily meal to all creatures, and giving a morsel of food to a cow :

* स्वाध्यायेन व्रतैर्होमैश्चैविवेनेज्यया युतैः ।
महायज्ञैश्च यज्ञैश्च माह्वीयं क्रियते तनुः ॥

† ब्रह्मचर्यता देवपितृभक्ता सौम्यता अपरोपतापिता अनसूयता
सुदुता अपारुध्यं मैत्रता म्रियवादिस्त्वं कृतवृता शरण्यता कारुण्यं
प्रशान्तिदत्तेति त्रयोदशविधं शीलम् ।

these are the six characteristics of *Dharma*."*

In *Padma-Purāṇa*, *Bhūmi-Khaṇḍa*, it is stated:—

"*Dharma* proceeds from continence, truthfulness, austerity, charity, self-control, forbearance, purity, non-violence, tranquillity and non-thieving. One should recognize *Dharma* by these ten factors."†

In the *Matsya-Purāṇa* it is said —

"Freedom from malice, absence of greed, control of the senses, commiseration with one's fellow-creatures, austerity, continence, truthfulness, compassion, forbearance, fortitude: these constitute the unassailable fundamentals of *Sanātana Dharma* (the Eternal Law)."

In fact, such sentiments occur in all our sacred books and I have given the above illustrations only as a few samples out of a multitude. Perhaps the supreme declaration is that of Manu:—

"Non-violence, truthfulness, non-thieving, purity of body and mind, and control of the senses: Manu says, these constitute, in short, the *Dharma* (virtue) for all the four grades of society (Chapter X, verse 63)."

* पात्रे दानं मतिः कृष्णे मातापित्रोश्च पूजनम् ।

श्रद्धा बलिर्भावां द्रासः पट्विधं धर्मलक्षणम् ॥

† ब्रह्मचर्येण सत्येन तपसा च प्रवर्तते ।

दानेन नियमेनापि क्षमाशौचेन ब्रह्म ॥

अहिंसया सुशान्त्या च अस्तेयेनापि वर्तते ।

यतैर्दशभिर्गैस्तु धर्ममेव प्रमुच्यते ॥

‡ अद्रोहं चाप्यलोभं च दमो भूतदया तपः ।

ब्रह्मचर्यं ततः सत्यमनुकोशः क्षमा धृतिः ।

सनातनस्य धर्मस्य मूलमेतद् दुरासदम् ॥

§ अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

What is the source of *Dharma* ? Manu says in a famous verse: "All the four Vedas, the *Smṛti* texts, the behaviour of those who have entered into their spirit and act according to their injunctions, the conduct of holy men and satisfaction of one's own self: these are the bases of *Dharma*." (Chapter II, verse 6)*

We must remember in regard to this verse that the word 'साधनं' goes with the word *Ātmatuṣṭi*, that one of the sources of *Dharma* is not what pleases us but what pleases a good man, and that such a source is available only when there is no express scriptural direction or prohibition.* Manu says further:—

"A man who performs the duties laid down in the *Śruti*s (Vedas) and the *Smṛti*s acquires fame in this life and supreme happiness hereafter. *Śruti* should be understood to signify the Vedas and *Smṛti* covers the various codes of law. Both these should be regarded as unquestionable in all matters; for it is through these that *Dharma* has come to light. A member of the twice-born classes who flouts the authority of these two bases of *Dharma*, taking his stand on logic, is an unbeliever. Such a reviler of the Vedas should be ostracized by pious men. The Vedas, the *Smṛti* texts, the conduct of virtuous men and satisfaction of one's own self: these are the four direct determinants of *Dharma* (morality). Knowledge of *Dharma* (duty) is attained by those who are not attached to worldly possessions and enjoyments. And for those who desire to know *Dharma* the Vedas are the supreme authority." (Chapter II, verses 9-13)

An emphatic verse in the *Bhagavad-gītā* says with equal force and clearness:

* वेदोऽखिला धर्मयूतं स्मृतिशीले च तद्भिदाम् ।
आचारश्चैव साधनामात्मनस्तुष्टिरेव च ॥

"Therefore *Śāstra* (Scripture) is the authority for determining what ought and what ought not to be done. Knowing this, you should perform such actions as are enjoined by scriptural authority."*

This, however, does not mean that Reason has no place at all in regard to *Dharma*. Manu says:—

"He alone and none else is able to know the secret of *Dharma*, who examines the teachings of the *Rṣis* in regard to *Dharma* in the light of reason which is not opposed to the spirit of the Vedas and the *Śāstras*."† (Chapter XII, verse 106).

Āpastamba says in his *Dharma-Sūtras* in a quaint but charming manner that *Dharma* and *Adharma* do not present themselves in person to us and that neither the Devas nor the Gandharvas nor the Pitṛs deliver them to us and that *Dharma* consists of acts praised by the Aryas and *Adharma* consists of acts censured by them—

‘न धर्मोऽयमौ चरतः आशां स्व इति । न देवगन्धर्वा
न पितर इत्याचक्षतेऽयं धर्मोऽयमधर्मः’ इति । यत्पायाः क्रियमाणं
प्रशंसन्ति स धर्मो यद्वर्हन्ते सोऽधर्मः ।’

He says further that *Rṣis* are not now born because of our want of *Niyama* (spiritual discipline), though occasionally some like Śvetaketu are born, who, having heard the spiritual truths, never forget them—

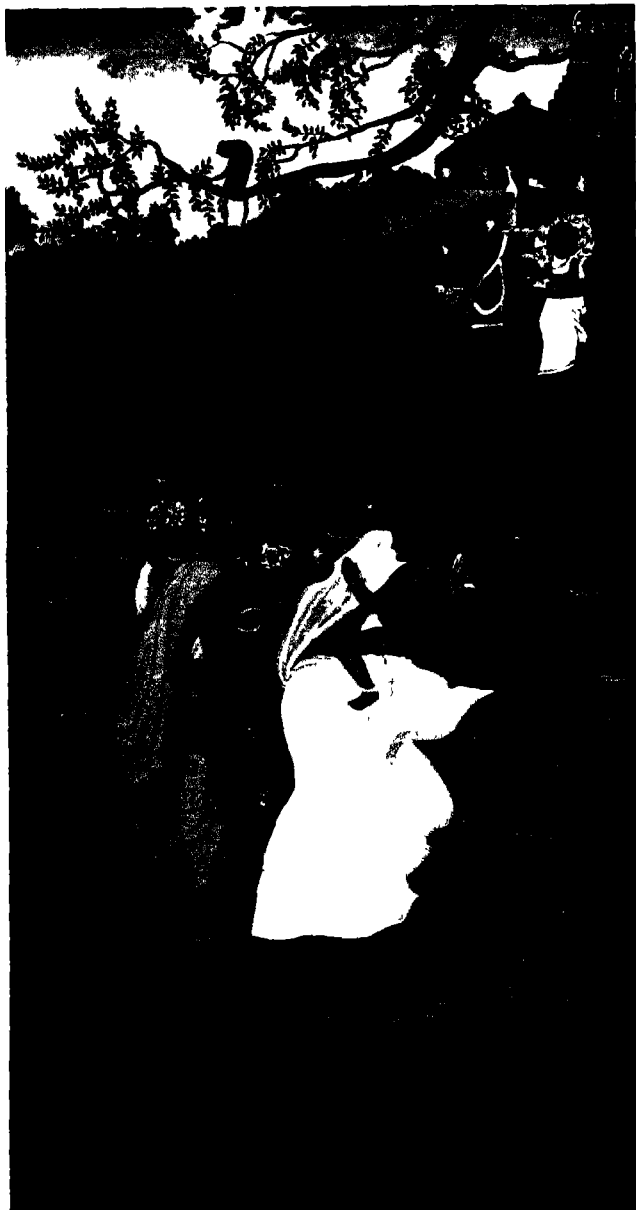
तस्माद्वयोऽवरेषु न जायन्ते नियमातिक्रमात् । श्रुतं यस्तु
मवन्ति केचित्कर्मफलशेषेण पुनः संभवे । यथा श्वेतकेतुः ।

It was with these truths in his mind that Śrī Śāṅkara penned his introduction to the *Bhagavad-gītā* in the way in which he did it. After God created the world, he taught *Pravṛtti-Dharma* and

* तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

† आर्षं धर्मोपदेशं च वेदशास्त्राविरोधिना ।
यत्कर्तव्यं नुसन्धते स धर्मो वेद नेतरः ॥

The Kalyana-Kalpataru



To The Temple

Niyukti-Dharma to ensure the welfare (*Stithi*) of the world (द्विविधो हि वेदोक्तो धर्मः प्रवृत्तिरक्षणो नियुक्तिरक्षणश्च जगतः स्थाितिकारणम्). The duty of the Brahmana is to keep the flag of *Dharma* flying by preaching and practising *Dharma*. *Dharma* consists of Varna-Dharmas, Āśrama-Dharmas, Varnāśrama-Dharmas, Sāmānya Dharmas, Viśeṣa Dharmas, Nitya and Naimittika and Kāmya Karmas, etc. The Lord incarnates to protect *Dharma* and to protect the protectors of *Dharma*, so that His divine plan for the welfare of souls may be carried out.

What I wish to urge and stress here is that the fundamental principle which we must bear in mind is that ours is a planned society. Other societies have either forgotten it or not attained it. If we also give up our planned state of individual and social life, great will be the loss to the world. We have therefore to be loyal to our plan of life, to keep the flag of *Dharma* flying, to fight for it in a spirit of non-violence, and to spread the reign of *Dharma* all over the world. We may call it *Angāṅgibhāva* or a rich harmony of well-adjusted functional differentiation on a basis of structural differentiation. Such a differentiation does not connote inequality or irresponsibility but connotes equality and responsibility.

Proper education, proper family life, and proper social life are the three pivots of our scheme of life—our lifelong plan for attaining the *Puruṣārthas* culminating in the supreme *Puruṣārtha* of *Mokṣa*, or infinite eternal divine Bliss. We have hence to organize the education of our youth properly as the first and most important step in the protection of *Dharma*. The present chaotic, godless, and denationalizing system of education must be improved in every way. Family life must become dharmic again. The sacramental character of Hindu marriage must be kept inviolate. Women are the God-appointed

guardians of *Dharma* (क्रीडलः सर्वधर्मैः). Social life must become spiritual and harmonized and interdependent under the aegis of *Dharma*.

In the economic sphere, the heartless and bloated capitalism of the present type must go. But we should not have destructive bolshevism or syndicalism or anarchism in its place. We must have profit-sharing as between capital and labour. We must have a world control of production as well as of exchange and distribution and consumption. It is only when the rich realize their dharmic obligations to the poor that we can have social unity and economic harmony once again in India and in the world at large. India must also keep her age-long ideal of balance of agriculture and industry and must not lean too much to either. She must also harmonize cottage industries and factory industries and should not resort too much to what Manu has condemned as *Mahājyantra-pravartana*.

Politically we must have widespread democracy everywhere. Monarchy must become responsible to the people and must become democratized. Both monarchy and democracy must accept the suzerainty of *Dharma*. Totalitarianism and bolshevism are but passing phases. There must be no illegal passion for colonies and dependencies and mandates. India must and will and shall be free. The passion for *Svarāj* (political freedom) is but one of the many manifestations of the resurgence of the dharmic spirit. *Dharma* is against exploitation and aggressive warfare, but is not against self-protective defensive war. There is no possible dharmic justification for submission to foreign rule. *Svarāj* must go hand in hand with *Swadeśi* (use of indigenous products), *Swadhūṣā* (use of one's own language) and *Swadharma* (adherence to one's own faith).

Thus the new ideology should be an ideology of altruism and *Ahiṃsā* in

the place of ego-centricism and *Himsā*. The present love of flesh and wine must go. If injury (*Himsā*) thrives in relation to animals for the sake of human food, how can it be exorcised in relation to other human activities? All vivisectionist activities also must come to a dead stop. There must be universal prohibition. We cannot stupefy and poison ourselves and yet live a dharmic life.

The *Bhāgavata* contains within itself the entire ladder leading from life to super-life, from finite values to infinite values, from darkness unto light, from death unto immortality. What we have to guard against is coming under the sway of *Artha* and *Kāma*. The *Bhāgavata* says:—

"In the Kaliyuga, the *Dharma* of the *Āryas*, which lays emphasis on the division of society into four grades and of life into four stages and enjoins faith in the Vedas, disappears and there ensues a promiscuous blending of castes (due to inter-caste marriages) among men who are given over to the pursuit of wealth and sensuous pleasures, just as there is interbreeding among dogs and monkeys."*

The dharmic ladder enables us to climb step by step towards God-

Love and God-Realization. The *Bhāgavata* again says:—

"Here in this *Bhāgavata*, composed by the great sage Vyāsa, do we find an exposition of the supreme *Dharma* of holy men who are free from malice, in its unalloyed form; and here again do we find an exposition of that Truth of all truths which is the only object worth knowing, nay, which is the bestower of blessedness and wipes out the three types of pain. God Himself, who cannot be speedily looked up in the heart by any other means, is instantaneously captured by those fortunate beings who feel inclined to listen to this book. Even the *Dharma* which though well executed does not engender love for the stories of Śrī Kṛṣṇa means so much labour lost. Lord Viṣṇu, the supreme *Puruṣa*, is worshipped even by the man who follows the rules of *Varna* and *Āśrama* for the satisfaction of his soul; for there is no other means of satisfaction."†

Thus *Dharma* raises us from the animal level to the human level and leads us on to the divine level. In the *Viṣṇusahasranāma* *Bhāṣya* addresses Yudhiṣṭhira as follows:—

"This is the highest of all Dharmas, that a man should offer daily worship to Lord Viṣṇu through laudatory hymns and a heart full of devotion."‡

* तदार्यधर्मश्च बिलीयते नृणां वर्णाश्रमाचारमयस्त्रयीमयः । अथोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसंकरः ॥

† धर्मः प्राञ्चितकैतवोऽत्र परमो निर्मलस्तराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयान्मूलनम् ।
श्रीमद्भगवते महागुणिकृते किं वा परैरीश्वरः सद्यो हृद्यवस्थ्यतेऽत्र कृतिभिः शुश्रूषुभिरतत्क्षणात् ॥
धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः । नोत्पादयेद्यदि रतिं भ्रम एव हि केवलकम् ॥
वर्णाश्रमाचारवता पुरुषेण परः पुमान् । विष्णुराराध्यते पुंसां नान्यतस्ततोषकारकम् ॥

‡ एव मे सर्ववर्णानां धर्मोऽधिकतमो मतः । यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चयन्ति सदा ॥

Knowledge and Action.

BY BASANTA KUMAR CHATTERJEE, M. A.

DO YOUR DUTY.

The *Isopaniṣad* says:—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥
विद्यां चाविद्यां च यस्तद्वेदोमयं स ह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

"Those who worship *Avidyā* enter blinding darkness; those who are devoted to *Vidyā* enter still more blinding darkness. He who knows both *Vidyā* and *Avidyā* together goes beyond death by means of *Avidyā* and attains immortality by means of *Vidyā*."

Rāmānuja's interpretation of these passages appears to be very appropriate. He says that *Vidyā* means *Brahmavidyā* or the Knowledge of God, and *Avidyā* means *Karma* or the duty which one should perform. A man who merely performs *Karma* without any thought about God enters darkness. He will no doubt attain heaven as a reward of the *Karma* or good acts performed by him; but heaven is not everlasting. Residence in heaven, however long, will one day come to an end, and then the soul will have to be born again in the world. One who is born in this world becomes subject to *Māyā*, his vision is blinded, he enters "blinding darkness". Such is the fate of the man who performs his duties correctly but does not think of God. But it is possible to commit the other mistake, viz., to think of God, to discuss treatises on *Brahmavidyā*, but neglect the duties of life. These are the persons who worship *Vidyā* alone and do not worship *Avidyā*. Such men enter still greater darkness (ततो भूय इव ते तमः), so says the Upaniṣad. It may at first sight appear strange

that the man who thinks of God will meet with worse fate than the man who does not think of God. But really it is not strange. Our minds are more or less impure; the desire for external objects, which is present in the mind of all persons, constitutes the impurity of the mind. Proper performance of duties is the means of purifying the mind. It develops self-control and enables us to master our passions. A man who is careful in performing his duties properly succeeds gradually in purifying his mind. When the mind is pure, it is possible to realize the knowledge of God. So long as the mind is impure, it is not possible to realize this knowledge. A man may read the Upaniṣads and other treatises on *Brahma*. He may know therefrom that God has Himself become objects of the universe. But he will not be able to realize that all objects of the world are really *Brahma*. For the attainment of *Mokṣa* this realization is necessary. Theoretical knowledge without practical realization is not sufficient. As the Upaniṣad says, "by means of *Avidyā* one can go beyond death (अविद्यया मृत्युं तीर्त्वा)". By death is meant here the sins committed by us before, which cause the impurities in our mind, and make us take birth in this world again and again and thus suffer the pangs of death repeatedly. The Vedas say: 'यमेन वापमपनुदन्ति' (By performing *Dharma*, i. e., the right action, we can destroy our sins.) The same thing is said here by the words 'अविद्यया मृत्युं तीर्त्वा'. When the sins are removed, when the mind is purified, one can attain liberation by means of knowledge. A man who neglects his duties can never purify his mind, however much he might study religious

books. It is even possible that knowledge may cause harm to a man with an impure mind. Knowledge produces good effect in the person who is fit to receive it. It may produce an evil effect if the party who receives it is unworthy of it. The thief makes improper use of his knowledge. So also even the knowledge that the soul is immortal, that there is no essential difference between man and man, may produce an evil effect on a person with an impure heart, who is not fit to receive that knowledge. He may kill others to satisfy his vindictive nature, thinking that he does not do any harm to the persons killed, because their essence (viz., the soul) is not destroyed. He may appropriate the property of others, saying that as all men are essentially same it does not matter whether the property of A is appropriated by B. A man who always performs his duties is saved at any rate from the commitment of sins. He will go to heaven though he may not attain *Mokṣa*. We thus find that between him who does his duty but neglects his knowledge and him who cultivates knowledge but neglects his duties, the former is to be preferred.

WHAT IS DUTY ?

What are these duties the performance of which is so important ? Śrī Kṛṣṇa briefly sums up in the *Gītā* the means of deciding what is duty and what is not. Says He —

‘नमाल्लभं प्रमाणं ते कार्याकार्यव्यवस्थिनौ ।’

(XVI 24)

“In determining what should be done and what should not be done, you should take the *Śāstras* as the authority.”

It is very significant that Śrī Kṛṣṇa does not say that Arjuna should determine his duty according to the dictates of his conscience. In fact, Arjuna's conscience said that he should

not fight, he should run away and live by begging. But Śrī Kṛṣṇa says that it would be sinful to do so. There can thus be no doubt that at least on this occasion Arjuna's conscience played false. Conscience is popularly believed to be the voice of God. But a little consideration will show that it is not so. The conscience of a devout Mahomedan will tell him that he should not worship an image of God, but the conscience of a devout Hindu will point the other way. Conscience is undoubtedly coloured by our training and surroundings. In fact, conscience is nothing but *Buddhi* or intelligence, more introspective than usual. In *Gītā* II. 40 it has been stated that *Buddhi* is one of the seats of “desire” (काम), which compels a man to act wrongly. In *Gītā* XVIII. 30-32 *Buddhi* has been said to be of three classes—*Sattvic*, *Rajasic* and *Tamasic*. A man whose *Buddhi* is *Tamasic* will consider the right to be the wrong and the wrong to be the right (*Gītā* XVIII. 32). *Buddhi* will correctly indicate a man's duty only if the *Buddhi* is *Sattvic*. But few can have a purely *Sattvic Buddhi* rising above the influence of *Rajas* and *Tamas*. Hence *Buddhi* cannot be relied on generally as indicating a man's duty correctly. The *Śāstras* consist of the *Vedas* and other books written by saints and sages to illustrate the principles of the *Vedas*. As the *Vedas* were revealed by God and do not owe their origin to any human agency, the *Śāstras* are free from the possibility of error.

KARMA AND DHARMA

The word *Karma* has been used in the *Gītā* to denote the duty of a man. Thus

‘स्वे स्वे कर्मण्यमिरतः संसिद्धिं लभते नरः ।’

(XVIII. 46)

“A man can attain perfection by properly performing his own duties.”

‘सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।’

(XVIII 48)

“One should not give up his hereditary duties even though they are faulty.”

Dharma is a much wider term. *Karma* refers specially to external acts, *Dharma* includes all external acts as well as thoughts and other mental practices which tend to elevate the character of a man. The word *Dharma* is derived from the root *Dhr*—“to hold” What holds up a man,—prevents him from falling down to the level of a beast,—is the *Dharma* of a man. It not only supports a man and enables him to maintain his position as a man, —to preserve his manhood,—but it also elevates him further. This elevation is an all-round process embracing the physical, the material and the spiritual side of man. Says Kanāda —

‘यतोऽयुदयनिःश्रेयससिद्धिः स धर्मः ।’

“*Dharma* is that which makes for advancement in this world and emancipation after death.”

THE DHARMAŚĀSTRA OF MANU

The treatises on *Dharma* are known by the general term “*Dharma-śāstra*” The Code of Manu is the most important of the *Dharma-śāstras*. There is no doubt that it was codified before the composition of the *Mahābhārata* and the advent of Śrī Kṛṣṇa. It was undoubtedly included in the word *Śāstra* as used in *Gīta* XVI 24. Even the Vedas have given their seal of approval to the Code of Manu. The Vedas say —

‘यदे किं न मनुर्वदद् तद् मेवजम्’

“Whatever Manu has said is like medicine.” This passage occurs no less than four times in the Vedas, namely, *Kāthaka Samhitā* XI. 5, *Maitrāyaṇiya Samhitā* I. 1. 5, *Taittirīya Samhitā* 2. 2. 10. 2, and *Tūṇḍya Brāhmaṇa* XIII xvi. 7. Śāṅkara and

Rāmānuja in their commentaries on the *Brahma-Sūtras* (*Adhyāya* II, *Pāda* 1) have quoted the above passage of the Vedas as an authority in support of the *Manu-Samhitā*. There cannot be the least doubt that the *Manu-Samhitā* existed in its present form centuries before the advent of Śāṅkara and Rāmānuja. Verses from the *Manu-Samhitā* have been quoted as authoritative both in the *Rāmāyaṇa* and the *Mahābhārata*. From all this it follows that in determining the *Dharma* or duty of each man, the Code of Manu has been considered to be of the greatest importance in the Hindu religion.

MODERN CRITICISM

Although none of the ancient Vedic scholars has challenged the authority of the *Manu-Samhitā* and its agreement with the Vedas, and although several of them have expressly asserted it, there is a tendency among Western scholars and their Indian followers to decry the Code of Manu. It is stated by them that the rules laid down in the *Manu-Samhitā* often go against the Vedas. The conflict between the Vedas and the *Manu-Samhitā* alleged by modern scholars is, however, not real. As an example we might say that Winternitz in his *History of Sanskrit Literature* states that Manu prohibits women from performing Vedic sacrifices and that this law of Manu is against the Vedas. Now Dr Winternitz himself has quoted from the *Brāhmaṇas* where it is stated that the performance of a Vedic sacrifice is so very difficult that “if any (persons) venture into them without any knowledge, then hunger or thirst, evil-doers and fiends harass them even as fiends would harass foolish men wandering in a wild forest” (page 198). In order to learn the intricacies of Vedic sacrifices one has to undergo a prolonged course of special training—both theoretical and practical. Women do not receive such training and it is, therefore, only proper that those who really believed

in the Vedas should prohibit women from performing sacrifices. It will be observed that along with women Manu prohibits persons who are not well-versed in the Vedas. In order to prove that Manu's law is against the Vedas Dr Winternitz says that in the *Rgveda* it is found that "husband and wife together perform sacred ceremonies" and that married couple press the *Soma* and offer adoration to the gods. It is obvious that Manu's prohibition does not extend to these cases. His prohibition is against women undertaking the responsibility of performing a sacrifice (i.e., officiating as the priest), because it requires specialized knowledge, without which it would be a hazardous venture. Where the Vedas require that women should take a specified part in the performance of a sacrifice they will certainly take that part under the direction of the priest, and they do so even now. It would never have been the intention of Manu that such participation should be prohibited. In order to prevent the possibility of any misapprehension Manu has declared at the very outset that if any of his directions appear to go against the Vedas, it should at once be discarded in favour of the Vedic injunction.

It has been explicitly stated in *Manu-Samhitā* —

य. कश्चिद् कस्यचिद् धर्मो मनुना परिकीर्तितः ।
स सर्वोऽभिहितो वेदे ॥

(*Manu II*)

"Whatever has been laid down as *Dharma* for a particular person by Manu is contained in the Vedas."

There have been many eminent Vedic scholars in India, but no one has challenged this explicit statement in the *Manu-Samhitā* that it is based on the Vedas. It is only now that some scholars state that there is conflict between the Vedas and the *Manu-Samhitā*. Another criticism of this Code is that there are some

passages in it which are mutually contradictory. Here also the contradiction is more apparent than real and commentators of this Code have successfully reconciled the apparently conflicting passages.

SHOULD LAWS CHANGE ?

Another argument against the authority of Manu is that we must change with the times. The Code of Manu was written thousands of years ago and might have been suited to the conditions then existing; it is not applicable in the present changed conditions. The element of truth which is contained in this criticism is that it is difficult in many cases to follow the directions of Manu in the present times. But it is not true that the directions themselves are not beneficial. The more important point is not how far it is possible to follow the detailed regulations of Manu in the present time, but whether they are good for society or not. If they are good, we should try to follow them as far as possible, even if we are unable to follow them all. Just as there are laws which regulate the events in the physical world and which do not change with the lapse of time, so there are laws which regulate the spiritual world and also do not change with the lapse of time. That heat expands bodies, that light travels at a certain speed are as true now as they were thousands of years ago. In the same way, it is as true now as it was when the Code of Manu was written that a student can acquire knowledge by personal service of his preceptor, that a son can elevate his character by obedience to the parents and that a woman can acquire perfection by devotion to her husband.

IS MANU HARSH ?

Another charge against the laws of Manu is that these laws are often unnecessarily harsh to those very persons who deserve kindness and sympathy. Thus, when a woman

loses her husband, she is naturally very miserable. If she can mitigate her misery to a certain extent by taking another husband, all reasonable facilities should be given to her. But Manu does not do so. Not only does he prohibit her from taking another husband (he says that she must not even take the name of another husband), but he has also prescribed for her a life in which the ordinary requirements of life have been rigorously cut down. She must not wear ornaments or fine clothes. She will have to take the plainest food and even that sparingly. Why such harshness to a person who has already been smitten by a calamity? The reply will be found in the passage of the Vedas quoted above, namely, 'whatever Manu says is like medicine'. The medicine is not always pleasant to the palate. The patient is denied even the ordinary means of sustenance. But the intention is not to increase the sufferings of the patient, but to cure the malady which is the cause of the suffering. In the same way the rigorous life prescribed by Manu is intended to atone for the sin which has caused the widowhood. For, if there is a just and all-powerful God, no person can suffer except for improper acts done previously. Hinduism alone of all the religions of the world claims to have discovered the root causes of our suffering in this world, and declares that it is more important to treat those root causes than to offer palliatives in the way of immediate relief.

DUTY VARIES

Just as the doctor prescribes different remedies for different people according to their constitution and disease, so also Hinduism prescribes different duties for different people, mostly according to the circumstances in which they are born. Those persons whose previous acts have much in common are born in similar circum-

stances and for them one set of rules is prescribed. That is why rules for women are different from the rules for men, and also why the rules for different castes vary. Birth is often said to be a mere accident, but we should not forget how much in this world depends upon birth. Not only a good constitution and health but opportunities for development depend mostly upon birth. To say that birth is an accident amounts to saying that the most important factor in determining our life depends upon an accident. But this theory is not compatible with the idea of one just and all-powerful God. No other religion except Hinduism has reconciled the doctrine of an all-powerful God with the wide difference in human happiness and character determined by birth. The common laws of action which are applicable to all persons irrespective of man or woman have been summed up by Manu in X 63 —

अहिंसा मत्स्यस्य शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्यं ज्ञात्वात्मनु ॥

"Non violence, truth, non-stealing, cleanliness (external as well as internal) and control of the senses, these are in brief the duties common to all the four castes. So said Manu."

VEDIC SACRIFICES

We often hear nowadays that the Vedic sacrifices owe their origin to an immature mind which fancied that by pleasing certain fictitious powers in the universe we could get happiness. They are considered allied to magic and have been generally condemned by using the term ritual. Western scholars also say that Vedic sacrifices were prescribed in the earlier portions of the Vedas but were condemned in the later portions, namely, the Upanisads, which have declared that such sacrifices are fruitless. This theory of Western scholars is, however, wrong.

The Upaniṣads nowhere say that Vedic sacrifices are fruitless. On the other hand, it has been stated explicitly in many passages of the Upaniṣads that by performing the Vedic sacrifices one can attain heaven. And the same thing has been said about the Vedic sacrifices in the earlier portions of the Vedas, viz., the Samhitās. The Samhitās nowhere say that one can attain liberation or *Mokṣa* by performing Vedic sacrifices. The Upaniṣads state that for the attainment of *Mokṣa* it is necessary to have knowledge or direct perception of *Brahma* and that as heavens are not everlasting and as residence in heaven is followed by rebirth, the highest aim of life cannot be the attainment of heaven by the performance of Vedic sacrifices. Although the performance of Vedic sacrifices does not directly cause *Mokṣa*, it has an important bearing on the means of attaining *Mokṣa*. If these sacrifices are performed not with the desire of attaining heaven but merely from a sense of duty, they purify the mind and make it fit for the realization of *Brahma*. This difference between the performance of sacrifices with the desire for their fruit and without desire for such fruit—*Sakāma* and *Niskāma*—has been very clearly brought out in the *Bhagavadgītā*. But the idea has its origin in the Upaniṣads. Thus the *Bṛhadaranyaka Upaniṣad* says —

‘तमेव ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा अनाशकेन ।’

“The Brahmins want to know the same *Brahma* by means of sacrifices, charity and austerities done with a spirit of detachment.” This passage has been re-echoed in the *Bhagavadgītā* —

‘यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

.....

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीनि मे पार्थ निश्चितं मतमुत्तमम् ॥

(XVIII 5 6)

“Sacrifices, charity and austerities should not be given up, they must needs be performed....”

“It is my supreme conviction that these acts should be performed without attachment and without desire for their fruit.”

The proper performance of Vedic sacrifices requires a prolonged training in which the body and mind acquire discipline. It is, therefore, reasonable to hold that the proper performance of these acts without desire for the fruit enables one to get rid of his imperfections. The *Kena Upaniṣad* says —

‘तस्यै तपा दमः कर्मेति प्रतिष्ठा वेदाः सर्वज्ञानि सत्यमायतनम् ।’

“The Upaniṣads are based on austerities, self-control and action. The Vedas are the body thereof and Truth is its manifestation.”

The *Taittiriya Upaniṣad* says —

‘धर्मं चर । देवपितृकार्याभ्या न प्रमदितव्यम् ।’

“Follow *Dharma* do not neglect the acts which have been prescribed for the worship of the Devas and the Pitṛs.” In the *Kaṭha Upaniṣad* Yama first teaches Nachiketa how to perform the sacrifice and then imparts to him the knowledge of *Brahma*. It will be clear from the above passages that the Upaniṣads nowhere declare that the sacrifices are useless or should not be performed. On the other hand, they have declared that the performance of sacrifices is a necessary preparation for the attainment of the supreme knowledge.

OTHER RELIGIONS

It may be asked. If Vedic sacrifices and the duties prescribed for the different Varnas conduce to the purification of mind and thereby facilitate the realization of God, what about persons who are not born within the fold of *Sanātana Dharma*,—is it not possible for

them to attain God ? To this question we may reply that whoever can attain that state of mind in which his mind has no attraction for anything except God will undoubtedly attain God, no matter in whatever caste or religion he is born For God has said in the *Gītā* —

अन्यचेता मतर्त बो मा स्मरति निश्चयः ।
तस्याहं मुलजः पार्थ नित्ययुक्तस्य योगिनः ॥

"He who always, thinks of Me without thinking of anything else, can easily attain Me "

Again He has declared —

मा हि पार्थ न्यपात्रिभ्य येऽपि स्युः पापयोनयः ।
त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परागतिम् ॥

"Whoever can take refuge in Me will attain *Mokṣa*, even if he or she be a *Chandala* (a pariah) or a *Śūdra* (labourer) or a *Vaiśya* (tradesman) or a woman "

For the complete purification of mind, which renders it possible to think always of God and take refuge in Him, the rules prescribed in the *Varnāśrama Dharma* are very efficacious In other religions there do not exist equally efficacious means That does not mean that a person following another religion cannot attain complete purification It is no doubt very difficult for such a person, as he does not get the help of the rules of *Varnāśrama* And there is no doubt that within the fold of *Varnāśrama Dharma* many more persons have realized God than in other religions Even in the modern days of degeneration the number of such persons is considerable Take for instance the case of Tailanga Swami, Swami Bhaskarananda, Ramakrishna Paramahansa, Ramdas Kathia Babaji, Bijoy Krishna Goswami, Swami Gambhirnath and so on We do not hear of many such persons outside *Sanātana Dharma*

Dharma and Religion.

BY AKSHAYA KUMAR BANERJEA, M. A

The Sanskrit term 'Dharma' is ordinarily translated into the English term 'Religion', and this mistranslation is the source of a good deal of misconception about the true significance of 'Dharma' and the Hindu outlook on life and the world, which is based upon it I do not refer here to the difference of their etymological senses The ideas which have come to be historically associated with the term 'Religion' in the minds of the believers in particular religious systems as well as their critics are not the same as those which the Hindu thought has associated with the term *Dharma* Religion, as it is generally understood, appears to be necessarily of a sectarian nature It involves an implicit faith in a particular set of doctrines or dogmas with regard to the supernatural Creator and Ruler of the

universe, His relation to human destinies and the ultimate other-worldly goal of human life It appears to have a necessary reference to our dependence upon the Supernatural It is also found to demand unquestioning submission to and belief in the superhuman authority of some particular prophet or prophets, to whom the religious truths are supposed to be revealed It lays greater stress upon the other-worldly interests of the human soul than upon the experienced needs It also emphasizes the necessity of some specific forms of worship, some particular ways of demonstrating the faith in and reverence to the supernatural Controller of human destinies, some kinds of rituals and ceremonies believed to have magical effects, and so on All these ideas are associated with the common conception of religion, and

they have a tendency to create a breach between man's religious and secular life. Religion comes to mean supernaturalism and other-worldliness and belief in unverifiable dogmas.

These beliefs and dogmas, rituals and practices, forms of prayer and worship, are as a matter of course different in different religious sects. These also exercise considerable influence upon their general outlook on life and the world, their ideas of good and evil with regard to men and their conduct, their senses of value and importance with regard to the natural objects and the products of human efforts, their modes of reaction upon the social, political and economic conditions and the relations that grow up among members of the same sect and among those of different sects. Hence differences arise among the religious sects in other departments of their life as well. Since each sect holds that it is the favoured custodian of the highest moral and spiritual truths, that its own prophets and scriptures are the infallible guides to the true good of human life, it seeks to impose its own cherished views upon the members of other sects, sometimes by friendly argumentation and sometimes even by military operation. Thus the different sects come into conflict with one another. Each sect looks upon others with fear and hatred. The feelings and actions which are condemned by every religious system as grossly irreligious and immoral appear to obtain a religious sanctity when directed against rival religious communities. History shows that the most irreligious deeds have been performed with impenitent conscience,—the most atrocious and heinous crimes against humanity and divinity have been perpetrated with religious enthusiasm—by the pious (?) members of the illustrious religious sects in the name of religion. Religion has not unoften been manipulated and exploited by political states and parties, intelligent and wealthy classes, ambitious adventures, in-

genious leadership-hunters and rebellious mass-organizers, for serving their secular purposes. In the minds of some classes of modern thinkers such conflict-producing tendencies—such narrowness and bigotry, such superstition and blind obedience to authority, such abject self-surrender to the strong and the clever, such heartlessness towards men of different communities—are also associated with religion.

The variety of religious creeds and superstitions in the human society has been responsible for so much discord and inhumanity, it has led to the creation of so many rival factions within the same nation, it has added so many conflicting imaginary interests to the numerous real interests of ordinary men of the world, that the present reaction and revolt against religion itself cannot be regarded as altogether unexpected, unnatural and improper. The true essence of religion must be discovered and emancipated from the variety of over-emphasized clashing creeds and practices in order that it may be re-established in its proper glorious position in the estimation of the modern man. It must be demonstrated that in this world of naturally divergent secular interests and ambitions religion alone can act as the strongest uniting force, can bring about real and permanent equality and fraternity between the strong and the weak, the wise and the ignorant, the rich and the poor, the aristocrat and the proletariat, the leader and the follower, and can guarantee real freedom to all. Unless it can be shown by the advocates of religion that religion can serve a really noble and useful purpose in this world of phenomenal experience, that it can bring about real peace and harmony and friendship among all classes of people in spite of their divergent secular needs and different orders of capacities, opportunities and achievements, that it can raise the outlook of men to a high spiritual plane from

which the worldly differences appear to be relatively insignificant and in which truth and love, freedom and respect for freedom, readiness to serve and sacrifice, a sense of unity and equality among all, become the natural expressions of their character, how can it be expected that the truth-seeking rationally-minded self-conscious people of this scientific age should believe in the power of religion to give us absolute peace and bliss and self-fulfilment in the unknown life after death? This is a great problem which confronts the believers in the necessity and importance of religion in the present age.

The Hindu conception of *Dharma*, though not altogether unaffected by the sectarian dogmas and metaphysical theories which have grown within the Hindu society through the influence of illustrious religious teachers of divergent religious views, has always sought to present it to men in general independently of those particular dogmas and theories *Dharma*, as it is expounded by the authoritative Hindu scriptures, may, and practically does, manifest itself in various kinds of beliefs, ideals, practices and sentiments in different countries and under different social, political, economic and physical conditions, and may in course of its development give rise to diverse metaphysical theories among the speculative thinkers. But *Dharma* is not by itself necessarily based upon implicit faith in any particular set of doctrines or in the superhuman or divine authority of any particular scripture or religious teacher. It does not necessitate the compulsory observance of any particular set of vows, rituals, forms of worship or rules of conduct. Nor does it consist in the culture of certain kinds of ideas and sentiments with reference to the supernatural Creator and Ruler of the universe. All these may be, and in fact are, of substantial help in the culture of *Dharma*, but they

do not constitute the essence of *Dharma*. They may sometimes in practical life lead to *Adharma* as well, as we have noticed before, unless the ideal of *Dharma* is constantly borne in mind and sought to be realized in and through those dogmas, beliefs, sentiments and practices. The particular metaphysical doctrines and dogmatic assumptions, the particular modes of self-discipline, the particular forms of worship and ritualistic practices are necessarily sectarian (*sampradaya*) but *Dharma* is universal and eternal (*sarvajanina* and *sanatana*). *Dharma* is human (*manava*), while particular religions are communal. It is for the fulfilment of *Dharma*,—for the perfect realization of the ideal involved in *Manava Dharma*,—that a system of religion is necessary, and it is with that end in view that different prophets or religious teachers have promulgated different sets of dogmas, sentiments and practices in different countries and ages to suit different subjective and objective conditions.

But if undue emphasis is laid upon the special doctrines, the special forms of discipline, the special rituals and practices, the special social and domestic and communal organizations, associated with a particular system of religion, the universal ideal of *Dharma* is thereby put in the background, conflicts arise among the followers of different religious systems, the worst passions are sometimes unchained in the name of religion, the purpose of religion is frustrated, and *Adharma* reigns in the human society under the banner of Religion. It is conducive to the fulfilment of *Dharma* that should supply the test of the truth, the purity and the right direction of every particular system of religion.

Now the question is, what is the essential and universal character of *Dharma*? The *Chhandogya Upaniṣad* clearly states that along with the creation of diverse orders of men,—who are broadly

classified as Brahmins, Kṣatriyas, Vaiśyas and Śūdras—*Dharma* was created for the purpose of binding them together into one whole living organism and levelling up their differences,—in order that peace, harmony and unity might be established among the diverse classes endowed with diverse characteristics and varying degrees of intellectual, physical, political and economic powers. *Dharma*, accordingly, is intended by the creator of mankind to be the moral and spiritual Power, which sustains, unifies, develops and strengthens the human society as one organic system.

It is the consciousness of 'ought' or duty and the ideal involved in it which is the true bond of unity and harmony in the human society, which is the inherent sustaining, unifying, equalizing and fraternizing power implanted in the spiritual nature of man, and which is accordingly regarded as constituting the essence of *Dharma*. On account of the presence of this consciousness of 'ought' and ideal in human nature, the biological laws of 'struggle for existence' and 'survival of the fittest' are not allowed to determine the course of human history. It is this which inspires the strong and the wise to devote their strength and wisdom to the voluntary service of the weak and the foolish. It is this which leads men to think that the fulfilment of their achievements consists in their sacrifice for the good of the society.

There would be incessant struggle and warfare among individuals and classes and communities, as among the lower animals, if the thoughts, feelings and activities of men were governed by the needs and propensities and ambitions of their animal nature. It is *Dharma* which is born in the spiritual nature of men to control the demands of their sensuous nature and thereby to establish social equilibrium. It holds

out before the human mind the ideal of self-realization through self-sacrifice and selfless service, the truth of unity in the midst of all diversities, the glory of laying down what one has and earns for the good of those who have not, the beauty of gladly accepting the sufferings of the present earthly life as one's just dues with an undaunted hope and determination to be worthy of better things in the future, the nobility of not entertaining any grudge against anybody,—even against those who do any harm. It is such a powerful moral and spiritual outlook that alone can produce in the minds of men a sense of equality, fraternity and liberty in the midst of the inevitable differences of capacities and opportunities and conflicts of secular interests and ambitions. This moral and spiritual outlook, expressing itself in the dynamic consciousness of 'ought' and ideal, constitutes the essence of *Dharma*. This is how the followers of Vedic traditions have conceived and expounded the character of *Dharma*. This *Dharma* is eternal, universal and inherent in the spiritual nature of man, though it has found clear expression in the revealed sayings of the Rsis and prophets.

Lord Śrī Kṛṣṇa has in the *Mahabharata* defined *Dharma* more explicitly in accordance with its etymological meaning. *Dharma*, He says, is that which sustains or holds together (धारणधर्म इत्याहुः), whatever has the power of sustaining or holding together or maintaining a system is to be regarded as *Dharma*. In its widest sense it is the cohesive force in the diversified universe, which is based upon a moral and spiritual design. In the solar system it manifests itself as the centripetal force overcoming the centrifugal tendency. In the physical world it operates as the force of affinity. In the biological world it appears as the Life-Power holding

together and regulating the physical and chemical forces. Thus it is *Dharma* which preserves the unity in the midst of all the bewildering diversities of the cosmic system.

It is in the moral world—the world of freedom—to which the human thoughts, sentiments and activities belong, that *Dharma* appears in the form of the explicit consciousness of 'ought' and 'ideal' and the consequent rules or injunctions according to which the thoughts, sentiments and activities should be voluntarily regulated with

view to the preservation, development and perfection of unity, order, harmony and peace in all the departments of the individual and collective life of mankind. *Dharma* as a systematic code of laws and regulations for voluntary self-discipline has, therefore, special application to self-conscious and self-determining human life. Man is required to regulate freely and deliberately all the departments of his life in accordance with certain well-conceived principles and ideals. But whether the principles and ideals are well-conceived or not should always be judged by the universal standard of *Dharma*, viz., as to how far they contribute to the unity, order, harmony and peace in the physical, economic, political, domestic, social and religious life of man. Our principles of hygiene and sanitation, our principles of agriculture, industry, trade and commerce, our principles of government, war and peace, our domestic and social habits and customs, our religious dogmas and practices, should all be judged and determined by the ideal of *Dharma*. The regulative principles of the different aspects of our life should be regarded as only special applications of *Dharma* in relation to the different circumstances in which we are placed in this world. In whatever department of our life the forces of disunion, disorder and disturbance prevail over and weaken the bonds of union, order

and peace, we are to know that we have deviated from *Dharma* in that department and are being led to destruction. If we find that such forces of *Adharma* and destruction are getting stronger and stronger whether in the body or the family or the society or the nation, in spite of our adherence to certain rules or injunctions or customs or dogmas, we must know that there is something wrong in this adherence itself, that we have stuck to mere forms at the sacrifice of the true spirit of *Dharma*.

Lord Śrī Kṛṣṇa has interpreted *Dharma* from the practical standpoint in terms of three principal concepts, viz., *dharma* (sustenance or holding together), *prabhava* (strengthening or development) and *ahimsa* (non-injury or non-conflict) of the creatures in the world. He says in clear terms that the doctrines, rules and injunctions of *Dharma* are prescribed by the scriptures and the Āchāryas or prophets for the purpose of regulating the free activities of the human species in order that there may be *dharma*, *prabhava* and *ahimsa* of the creatures. This means that the end which the enforcement of *Dharma* in the human society is intended to achieve in this world is that all the creatures should be protected from mutual conflict and destruction, that they should be strengthened and developed through mutual love, service and co-operation, that they should be sustained and held together in peace and harmony with one another. It is by reference to the extent of the achievement of this end that the values of the doctrines, rules and injunctions prevalent in any part of the human society should be judged.

It is to be noted that this conception of the purpose of *Dharma* points to the central position which man as a moral and spiritual and free creature occupies in this creation. It is upon the actions of men that not

only the sustenance, development, harmony and unity of the human species, but also those of the sub-human creatures, depend. Not only that the orderly and harmonious operations of the forces of Nature also are believed to be greatly influenced by the virtues and vices of the self-conscious and self-determined human species. The more virtuous, and therefore the more peaceful, non-violent, strong and loving men become, and the greater the unity, harmony, friendliness and readiness to serve and sacrifice prevalent in the human society, the more does Nature appear to be free from violent catastrophes and operations of Her destructive forces and assume a sublime and beautiful motherly appearance. Hence man has a great responsibility for peace and harmony in Nature.

Bhīṣmadeva in his course of instruction to Yudhiṣṭhira summarizes his conception of *Dharma* in one sentence, viz., that whatever creates conflict is *Adharma* and whatever puts an end to conflict and brings about unity and harmony is *Dharma*. Manu, the great authority on *Dharma*, speaks of it as consisting in ten cardinal virtues, each of which contributes to the establishment of peace, harmony and unity in the human society and the world at large. The authoritative interpreters of ritualism also proclaim that all rituals are intended to teach men to live a life of voluntary sacrifice (*Yajña*)—the sacrifice of what they have in a religious spirit for the good of the society for the purpose of rising to higher and higher planes of humanity, higher and higher planes of outlook and enjoyment, higher and higher planes of self-realization, in which the individual self realizes its unity more and more with the social and ultimately with the universal Self.

Dharma has an intrinsic, an extrinsic and an ultimate end to achieve in human life. If an individual is true

to *Dharma*, if his thoughts, speeches, feelings and actions are regulated in accordance with the principle of *Dharma*, peace and harmony and unity are established in his own life, his life becomes thoroughly disciplined and systematized, all the various departments of his life become organized and unified, all the demands of his nature are harmonized with one another, being subordinated to and governed by a central ideal, his powers and capacities are immensely intensified and properly directed towards higher and higher ideals, he finds peace and joy and strength and tranquillity within himself. This is the intrinsic end achieved by *Dharma* in individual life.

Not only is a man's individual life raised to higher and higher planes of peace, harmony, unity and strength by *Dharma*, but his relations with the society also are raised to higher and higher planes. Peace, harmony and unity are progressively established between his life and the life of the family, the community, the nation and the humanity. He finds himself in a friendly social atmosphere wherever he happens to live and work. His interests become more and more identified with those of the family, the community, the nation and the humanity. His outlook is so transformed that he finds true service to himself as consisting in selfless service to the latter. He experiences greater happiness in giving than in taking, in sacrificing than in appropriating, in renouncing than in enjoying, in gaining mastery over the selfish desires and thoughts than in cherishing and gratifying them. Thus the occasions for clashes of interests disappear, and the forces of disunion, disharmony and destruction, such as jealousy, hatred, malice, rivalry, etc. have little chance of alienating him from his social environments. All become friends and equals to him and he becomes a friend and equal to all.

His very presence in the society with such a noble outlook and disciplined life purifies the social atmosphere, inspires others with his lofty ideal and contributes to the awakening of *Dharma* and the strengthening of its hold in the nature of those around him. This is the extrinsic end of *Dharma* to the individual.

When *Dharma* prevails in any particular family or community or institution or nation, when the predominating sections within any such social organization are inspired by the ideal of *Dharma* and enforce the principles of *Dharma* upon themselves as well as upon the men and women under their influence through proper education and effective laws and customs, peace, harmony and unity established within itself constitute the intrinsic end and those between it and other similar organizations round about it constitute the extrinsic end. It is in the light of the degree of achievement of these ends that the prevalence of true *Dharma* in any section of the human society has to be estimated.

But what is the ultimate end of *Dharma*? The ultimate end of *Dharma* is the perfect realization of essential unity, not only in the human society, but in the entire universe. The earnest and sincere devotion to *Dharma* in thought, feeling and action leads ultimately to the experience that the entire universe, though boundless in time and space and consisting of bewilderingly diverse orders of entities, is one living organism,—one spiritually constituted whole,—pervaded by one Spiritual Life, evolved from one Spiritual Ground, governed by one Immanent Spiritual Power, arranged and moulded and developed in accordance with one Spiritual Plan and Purpose. All men and animals, all living and non-living beings, all forces and phenomena of Nature, all phenomenal creations and destructions, are realized by the perfectly disciplined mind as the Self-expressions of one Infinite

Eternal Absolute Spirit, who is the Soul and Substance of all.

How the One can manifest Himself as Many, how the Spirit can manifest Himself as Matter, how the Timeless and Spaceless can manifest Himself in time and space, etc. are problems which philosophers seek to solve in terms of the categories of ordinary understanding in the light of ideas born of sensuous experience and which lead them to mutually conflicting theories about the ultimate characters of the One and the Many. But the intelligence purified and enlightened by the systematic culture of true *Dharma* does not trouble itself with the theories, but comes in direct touch with the One Timeless and Spaceless Supreme Spirit and experiences Him as the Soul and Substance of all the diversities. In the language of the Upanisad, it finds "*Brahma* above and *Brahma* below, *Brahma* to the right and *Brahma* to the left, *Brahma* in front and *Brahma* at the back, *Brahma* within and *Brahma* without, *Brahma* pervading the entire universe."

No logical doubts and difficulties cloud this realization of a true man of *Dharma*. He experiences *Brahma* everywhere and experiences himself as identified with *Brahma*. His ego-consciousness is transformed into *Brahma*-consciousness. Hence he finds himself in all men and women, in all big and small creatures, in all natural and social forces, in the earth below and the heavens above. This *Brahma*-consciousness is perfectly peaceful, perfectly blissful, perfectly illumined, perfectly calm and tranquil. He becomes therefore the perfect embodiment of peace and bliss, doubtless and errorless wisdom, calm and serene love for all. There is no room for fear or hatred or malice or attachment or selfish desire in his mind. He transcends his individuality and feels himself above birth and death, above all domestic and social and communal and national limitations. So long as he lives

and moves in the individual psycho-physical organism, he in his innermost consciousness lives and moves in, for and by *Brahma*. His life becomes a living Scripture, teaching what *Dharma* essentially consists in, preaching even without any word of mouth the unity of all men, all creatures, all objects of experience, inspiring all with the actually realizable ideal of universal harmony, unlimited love, perfect peace, absolute sorrowlessness, irresistible will-power, imperturbable calmness and all-sweetening beauty. The attainment of such a perfectly spiritualized and universalized life is the ultimate end of *Dharma*. In short, the highest goal to which *Dharma* is to lead man is the realization of Divinity in humanity.

The attainment of this ultimate end is not conditional upon the acceptance of any particular metaphysical theory or religious dogma or upon any special sectarian form of spiritual practice. There may be different ways to reach the same goal, and each of the ways may be regarded as a particular religion. But each religion, in order to be accepted as a true form of *Dharma*, must lead to the establishment of perfect unity, harmony, peace and bliss within the complex individual life, must contribute to the development of unity, harmony, peace and love in the complex human society, and must ultimately so spiritualize the thoughts, feelings and actions of man as to convert humanity into a perfect image of Divinity.

Unity and Immortality of Soul.

BY SRIDHAR MAJUMDAR, M. A.

The Upanisads, which are the outcome of direct intuition of the seers of old, called Rsis, declare unequivocally that everything is nothing but a manifestation of *Brahma*. "All this is indeed *Brahma*, emanating from Him, living and moving in Him, and ultimately disappearing in Him. He is to be worshipped in a calm and serene spirit. A man in his present life is the outcome of his previous thoughts and desires and he becomes in after-life what he now resolves to be while in this world. So he ought to have recourse to meditation upon Him who is ideally perfect, who functions through His very Life-Energy and who is All-Light (*Sāṅkhya-Vidyā, Chhāṇḍogya* III. xiv 1-2).

By "all this", in the passage above referred to, is meant everything within and outside. 'Everything outside' indicates everything perceptible by the external senses, such as sight, sound, smell, taste and touch, 'everything within' indicates something behind and

beyond the phenomenal world, which keep alive everything outside. So "all this" can be divided into two categories: one is the changeable external appearance perceived by the senses, and the other is the unchangeable animation behind the external appearance, one is the mutable phenomenon, and the other is the immutable noumenon behind the phenomenon. In other words, one is the matter, and the other is the all-pervading spirit behind the matter. Both matter and spirit are indestructible, being manifestations of *Brahma*, the only Reality (*Chhāṇḍogya Upaniṣad* VI 11 1). Physical science also admits the indestructibility of matter, but matter, though indestructible, is mutable, while spirit is immutable. "Twofold characteristics of *Brahma* there are indeed, the material and immaterial. What is material is unreal, what is immaterial is real,—that is *Brahma* and that is light" (*Māṇḍūkya Upaniṣad* VI 3). "What is material is transient, what is immaterial is eternal" (*Tīrthānandakṛpā Mahānārāyaṇopaniṣad*, 2).

"Two forms of *Brahma* there are indeed, the material and the immaterial, the mortal and the immortal, the stationary and the movable, as well as the direct and the indirect" (*Bṛhadaranyaka Upaniṣad* II iii 1) "All these phenomena are mutable, the inner spirit is said to be immutable the absolute immaculate supreme *Brahma* is immutable" (*Yogaśikhopaniṣad* III 16)

So, of these two classes of things, phenomenon and noumenon, one class, namely noumenon, is said, in the Upaniṣads, to be real and permanent and the other class, namely phenomenon, is declared therein as unreal and transient. By 'unreal and transient' the Upaniṣads mean 'mutable' perception of the phenomenal world under the influence of nescience, and disappearance of the phenomenal world with the removal of nescience, are also due to mutation from the phenomenon to the noumenon.

Here we should have a little discussion regarding the idea in the Upaniṣads, of the origin and existence of these two classes, the noumenon and the phenomenon. Noumenon is said to have been in existence ever and everywhere without limit of time, space and causation and phenomenon is said to have sprung out of the noumenon at the will of the noumenon. *Śruti* says "O, my son, at first before creation there was only one undifferentiated Reality without a second. That Reality willed 'I will be many, I shall manifest myself' so He brought forth *Tejas* (primordial Heat). That *Tejas* willed 'I will be many, I shall manifest myself' so he brought forth water" (Discourse between Āruni and his son, Śwetaketu in *Chhandogya Upaniṣad* VI ii 1,3)

Thus it appears that the phenomenon has come out of the noumenon, the reality. In this idea of the origin of the phenomenon from the noumenon is involved the deeper and controversial

idea of the theory of nescience (*Vivartavāda* or *Mayavāda*) of the illustrious Śāṅkara and the theory of transformation (*Parināmavāda*) of the devotional Vaiṣṇava commentators of the *Brahma-Sūtras*. The former school of thought holds that this phenomenal world, though there is no denial of its practical existence, vanishes with the removal of nescience and the consequent dawn of real knowledge just as a mirage in the desert, or a mistaken notion of a serpent in a rope owing to distorted vision are removed with the appearance of actual knowledge regarding them. This practical existence of the phenomenon and its disappearance are attributed to *Māyā*—a name given to the "Creative energy of *Brahma* capable of making possible an impossible thing". They call it *Māyā* having an inscrutable cause and effect, yielding an unimaginable efficacy and appearing like a dream and a jugglery in the world" (*Devī-Purāṇa*). The other school of thought (*Parināmavādis*) holds that this phenomenal world has no separate existence from the Reality (*Brahma*) and that it is only a transformation of *Brahma* and that *Brahma* has transformed itself into this phenomenon without impairing its own indivisibility and status of the noumenon and they attribute it to the inscrutable creative power (they do not however use the name *Māyā*) of *Brahma*. The differences between the two schools of thought are more in words than in reality. If the vanishing of the phenomenon be treated as transformation of the phenomenon into the noumenon the views of the two schools of thought are adjusted just as vapour or ice is nothing but a transformation of water.

An illustration of the theory of nescience (*Vivartavāda*) is best traced from the life of Rāmakṛṣṇa Paramahansa Deva, when he was about to do away with his own life with a sword in the sanctuary of Goddess Kālī at Dakṣiṇeśvar, despairing of the divine vision. He has expressed his own idea

of vision, as depicted in the English translation of his life by Romain Rolland, the well-known French writer, as follows "And lo! the whole scene, doors, windows, the temple itself vanished. ...It seemed as if nothing existed any more. Instead, I saw an ocean of the Spirit, boundless, dazzling. In whatever direction I turned, great luminous waves were rising. They bore down upon me with a loud roar, as if to swallow me up. In an instant they were upon me. They broke over me, they engulfed me. I was suffocated. I lost consciousness and I fell. How I passed that day and the next I know not. Round me rolled an ocean of ineffable joy. And in the depths of my being I was conscious of the presence of the Divine Mother." (English translation of 'The life of Ramakrishna' by Romain Rolland, p 38)

While engrossed in this vision in a state of super-conscious ecstasy (*Samādhi*) Ramakrishna was in the noumenon, when the phenomenal world disappeared. By noumenon is meant 'the all-pervading Intellect' or 'the Supreme Space'. This vision of Ramakrishna in a state of super-conscious ecstasy is supported by the Upanisads also. "The Supreme Space is effulgence inexpressible, all-pervading and indicative of extreme bliss" (*Māṇḍūkya-Brahmanopaniṣad*, 19). His respiration stopped and he became unconscious. It is also corroborated by the Upanisads that when an individual soul merges in *Samādhi*, in the all-pervading Supreme Soul, *Brahma*, the functions of the mind get suspended, respiration comes to a standstill, and an ineffable joy is perceived within. "Well, O knower of *Brahma*, when the union of an individual soul is effected with the Supreme Soul, functions of the mind are suspended, and with the causation of dissolution of the mind respiration comes to a standstill and from dissolution of the mind arise happiness and the supreme state of bliss inherent in the Self" (*Yogaśākhopaniṣad* I 135-136)

Without refuting the practical existence of the universe, the supporters of the theory of nescience hold that the visible universe is only a phenomenal evolution. Just as a dream appears to be perfectly true in the dreaming state, but it becomes unreal in our waking state, so this universe, though appearing very real in our waking state, becomes non-existent with the dawn of real knowledge. The Upanisads call the state of *Samādhi* the real state of knowledge. "By the word *Samādhi*, is denoted only the Knowledge of Reality, and not mere silent existence, which burns the straw of desires" (*Mahopaniṣad* IV 12). "Well, O knower of *Brahma*, by the word *Samādhi* sages mean the supreme Knowledge well concentrated, eternally satiated and indicative of the real meaning of the universe" (*Annaṭurnopaniṣad* I 48). The Upanisads also say that the vision of the phenomenal world ceases when one is established in the noumenon just as, our common experience shows, the noumenon remains in the background when the phenomenon becomes visible. "When one sees only the Supreme Soul spiritually, the vision of the whole phenomenal universe ceases" (*Jubala-Darśanopaniṣad* X 12).

So the vision perceived by Ramakrishna has the full support of the Upanisads. It is a state of existence in the noumenon, or rather it is a change of existence from the phenomenal world to the noumenon.

The passing phases of the phenomenal world indicate changes of existence. Death also means a mere mutation of phenomenal bodies. To overcome death is to be above mutation that is, to be assimilated with something immutable. This immutable something has been discovered by the Upanishadic seers, from their lifelong intuitive researches, to be the all-pervading Spirit, the immutable Noumenon, the unfailing substratum behind the phenomenal world. "They, by dint of meditation, saw, as the cause, *Brahma*'s own energy concealed

in His own nature He alone regulates all the causes including time and ego." (*Śvetāśvatara Upaniṣad* I 3)

"This entire phenomenon is one with the Adorable, as everything indeed is He" (*Śaṇḍilya Bhakti-Sūtras*, 85) "The Inner Self of all the individuals is One who takes the form of each object and

transcends them also" (*Kāthopaniṣad* II 11 9 10) "He who assumed every form to enjoy His own Self" (*Bṛhadāranyaka Upaniṣad* II v 19) All these Śrūtiṣ prove that the Soul is one, universal and immortal and this oneness is realized through real knowledge and exclusive devotion amounting to total surrender to the Self, the Spirit Infinite

Sanatana Dharma.

BY R. KRISHNASWAMI AIYAR

All endeavour on the part of man, nay, of every conscious being will be found to have for its goal one of three things, to live, to know and to enjoy. All endeavour will persist till a stage is reached beyond which no higher life, no higher knowledge or no higher enjoyment is possible. Such a stage is said to be the State of Liberation or *Mokṣa* and all endeavour calculated to lead on gradually to that state is known by the name of *Dharma*.

Who can confidently tell us that a particular road leads to a particular village? Certainly he who laid the road himself and also he who, without the need to travel the road himself sees clearly from a great height both the path and the goal simultaneously. Certainly also he who has himself trodden the path and reached the destination. Similarly, we can get correct and accurate knowledge of the path of *Dharma* from God Himself, who has laid it down for the guidance of His creatures and directly perceives both the path and the goal. We can get such knowledge also from those who with implicit faith in the Word of God trod the laborious path and reached the goal, though at one time they were also like ourselves. The Hindus believe that the direct teachings of God, the Path-layer, are the Vedas or *Śruti*; and that the teachings of the perfected Sages are the *Dharmaśāstras* or

Smṛti. These with the subsidiary literature written to elucidate, amplify or illustrate them form the sacred literature of the Hindus.

The deep faith of the true Hindu in the capacity of that literature to guide him aright is not a thing to be lightly disturbed unless you are able to prove (not merely allege or vociferously shout) that it is mistaken and unless you prove also your credentials to offer a substitute. I may state here that no objection has been raised during recent years which has not already been raised perhaps more effectively before and answered by our ancient thinkers, and that reason and experience have always confirmed and never contradicted the teachings of that literature. It is idle to envy it, to abuse it, to quarrel with it or even to burn it. It is as useless as to abuse the law of gravitation when you slip and roll down a flight of steps. You may burn all the books (and all the book-writers also if you want) that tell you about that law and be foolish enough to think that you have had your revenge for its mercilessness in felling you. But the law, if it knew to do so, will simply smile at your silliness and continue to be as good and true as ever before and to rule and guide the universe undisturbed by your childishness. By destroying such books or authors, you can never destroy the law of gravitation.

You will, on the other hand, only deprive yourself of the knowledge of its working and of the opportunity of utilizing it in many ways for your own betterment. The loss is only yours, for your knowledge of the Law and its working depends upon those books, the law certainly does not depend for its existence upon those books. Those who get their fingers scorched may well resolve on amending all the scientific books by scoring out the sentence that fire will scorch or by interpolating a sentence that fire shall not scorch, but they can never make fire incapable of scorching, for it is its *dharma*. To the true Hindu, his religion is true, not because somebody has said it, nor because it is recorded in such and such a book, but only because it is Truth itself. Religion, if it is Truth, can admit of no variation. Any the slightest variation from the truth that two plus two make four is a falsehood, however high or powerful the authority may be that chooses to proclaim it. Our religion is as true as that arithmetical proposition, for both are inherent or God-ordained truths and are not convenient conventions invented by man to suit his temporary needs. *Dharma*, as we understand it, does not depend for its validity upon the military strength of its adherents, the intellectual

acumen of its exponents, the increasing number of those who profess allegiance to it, or any other extraneous circumstance. It is not a matter for the majority of any set of voters to decide whether fire shall or shall not burn or whether two plus two shall or shall not make four, for these truths do not, for their validity or operation, depend upon the approbation or disapprobation of anybody, however great the latter may think himself to be.

Truth is not, like politics, a matter of expediency and adjustment. If it descended to that level, it would cease to be truth and would forfeit all claims to our allegiance. As characteristically put in Sanskrit phraseology, the Divine Law is *Śāstra*, "that which rules", and not *śiṣya* "that which can be ruled" in out or round about at our will and pleasure. It is inviolable and immutable. The Hindu Dharma, therefore, glories in the highly significant epithet of *Sanātana*, Eternal, True for all times and irrespective of the fact whether the whole world owes allegiance to it or whether there is not a single soul in the world who cares to be guided by it. May God grant us the sense to appreciate and the strength to follow its dictates.

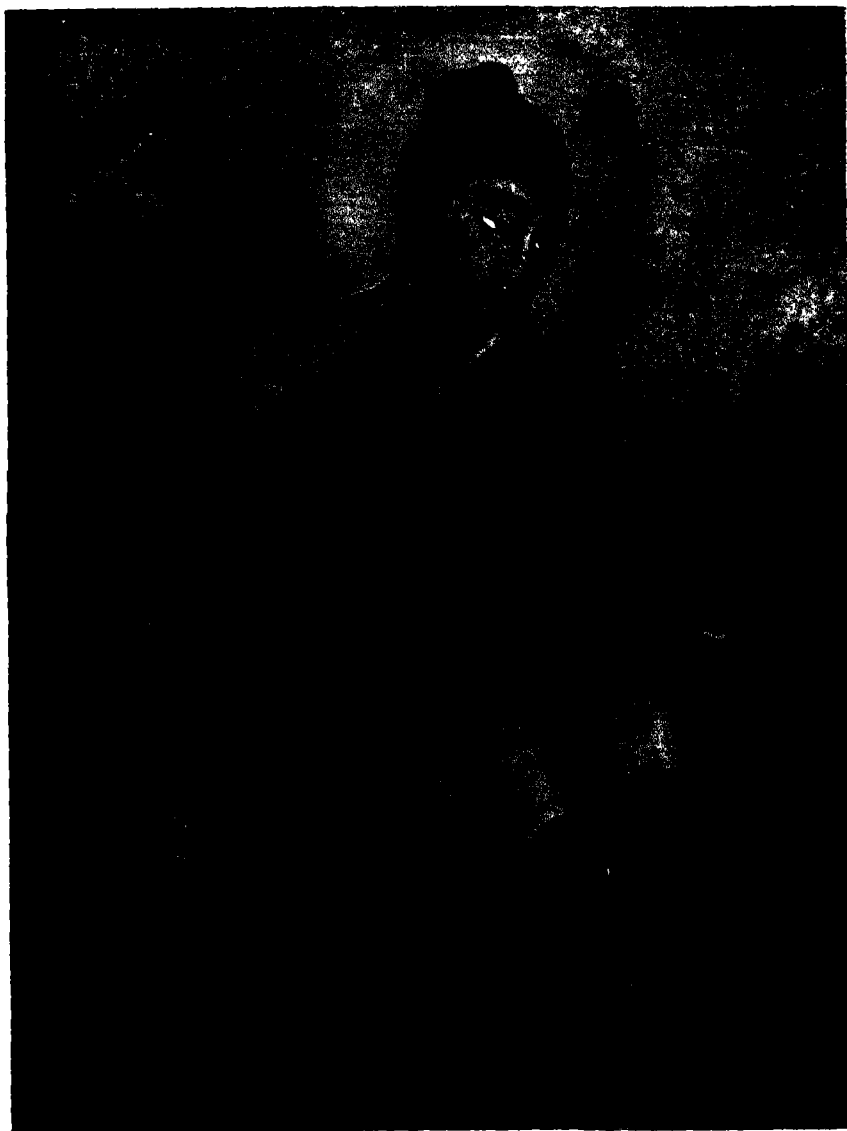
All those who have left this world, and all those who are to come, will have never found their desires fulfilled, they could not see an end to them. Realizing this, a wise man does not run after worldly power and prosperity, for he has the light of true knowledge within.

Triple is the gate of hell, destructive of the Self—lust, wrath and greed. Let, therefore, man renounce these three. A man liberated from these three gates of darkness works out his own salvation and thus reaches the highest goal.

He who having cast aside the ordinances of the scriptures, follows the promptings of desires, attains not perfection, nor happiness, nor the highest goal. Therefore let the scriptures be your authority in determining what ought to be done and what ought not to be done. Knowing what has been declared by the ordinances of the scriptures you ought to work in this world.



The Kalyana-Kalpataru



Śrī Rāma in Exile

The Spirit of Dharma.

BY MAHATMA RAMA SWAMI.

The derivative meaning of the Sanskrit word 'Dharma' is 'That which upholds the universe', or 'That which is taken recourse to by virtuous people' 'धरति विश्वं लोकान् वा यदा प्रियते पुण्यात्मभिः'

Its lexicographical meanings are —
(1) Virtue, religious or moral merit,
(2) Good conduct or scriptural duty,
(3) Nature, disposition, character,
(4) Sacrifice—Yajñas and other rituals enjoined by the Vedas, (5) Harmlessness, non-violence, (6) Justice, etc

It has also been used in the sense of 'Individual soul or spirit', as —

'एवं धर्मान् पृथक् पश्यस्तानेवानुधावति'

(Kāthopaniśad)

—धर्मान् आत्मन इत्यर्थः

'उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते।'

(Mandukya Upanishad Karika)

The word is generally translated into English as 'Religion', which has for its derivative meaning 'That which binds one back to the origin, fountain-head, or the supreme Source of existence', from *re*—back and *ligare*—to bind. It has, therefore, various shades of meaning, such as 'That bond or obligation, and sense of duty, which we feel, from the relation in which we stand to some superior power' 'An acknowledgment of our obligation to God, as our Creator, Preserver, and Redeemer, accompanied by a feeling of reverence and love, and a consequent return of duty and obedience to Him', 'Duty to God and His creatures, Practical piety, Godliness, Devotion, with the practice of all moral duties, and lastly, Any system of faith and worship

In Hindu Śāstras, 'Dharma' has been defined as —

12—D. T. N.

'श्रुतिस्मृतिष्यामुदितं यत् स धर्मः'

"That is *Dharma* which has been declared as such by 'Śruti' (*Veda*) and 'Smṛti' (*Dharmaśāstra*)"

'वेदप्रणिहितो धर्मा ह्यधर्मस्तद्विपर्ययः।'

(Śrīmad Bhagavata)

"That is 'Dharma' which is prescribed by *Veda* 'Adharma' is contrary to it"

विहितक्रियया साध्यो धर्मः पुंसा गुणो मतः।

प्रतिषिद्धक्रियासाध्यः स गुणोऽधर्म उच्यते॥

(Dharmadīpikā)

"The merit which accrues from the performance of a prescribed (or lawful) act is *Dharma* and the demerit accruing from that of prohibited (or unlawful) act is *Adharma*"

'अहिंसाक्षणे धर्मो हिंसा चाधर्मलक्षणा।'

(Mahābhārata)

'Harmlessness or non-violence is *Dharma* and harmfulness or violence is *Adharma*'

परोपकारः पुण्याय पापाय परपीडनम्।'

(Mahābhārata)

Doing good to others leads to 'Dharma' (virtue) injury inflicted on others leads to 'Adharma' (sin)"

Now it is plain that 'Dharma', in its true sense, is that virtuous mode of living which is conducive to the welfare of all beings. And no conduct can be called virtuous, which in any way tends to harm others. Any meritorious deed, ordained by Śāstras or Scriptures may be performed with or without selfish motive. The former, having for its consequence the attainment of worldly prosperity (*Abhyudaya*), cannot

bestow salvation or emancipation (*Nishreyasa*), i. e., release from the bondage of birth and death with their attendant miseries, while the latter (i. e., work done unselfishly), serving to purify the mind from terrestrial desires, becomes the cause of one's extrication from miserable transmigrations, resulting in the attainment of perfect beatitude (*Mukti*). So 'Dharma' or pious action should be done disinterestedly, and dispassionately, so that it may cleanse concentrate and pacify the mind by doing away with all sorts of distractions, thus paving the way for Self-Realization, and along with it promote the bliss and happiness of the world at large. Every act, whether religious or secular, should be performed with a spirit of unselfishness or benevolence, having for its sole motive the enhancement of public good. In this way the contracted little self, forgetting its erroneous idea of *meum* and *teum*, gradually expands, and realizing its unity with the Self of all, reaches back and loses itself in the Universal Spirit or Consciousness,—in the inscrutable Source, the Great Beyond, thus winning the ultimate goal of Religion or 'Dharma'.

The moral and spiritual qualities, designated as 'Dharma', which prepare the mind or intellect for Self-Realization, have been variously mentioned in our Śāstras. A few of them are being quoted here for cultivation and practice —

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या नित्यमक्रोधो दशक धर्मलक्षणम् ॥

"Contentment, patience under injury, Self-subjugation, honesty, restraint Of all the sensual organs, purity, Devotion, knowledge of the deity, Veracity, and abstinence from anger, These form the tenfold summary of duty."

(From 'Indian Wisdom' by Monier Williams)

अद्वेषश्चाप्यलोमश्च दमो भूतदया तपः ।
ब्रह्मचर्यं ततः सत्यमनुकोशः क्षमा धृतिः ॥
सनातनस्य धर्मस्य मूलमेतदुदाहृतम् ।

(Matsya Purana)

"Absence of malice or ill-feeling, freedom from covetousness, self-control, compassion on all creatures, religious austerity or penance, chastity or continence, truth, tenderness, forgiveness, patience—these are called the roots of eternal 'Dharma'."

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
दमः क्षमात्रैव दानं सर्वेषां धर्मसाधनम् ॥

(Garuda Purana)

Here two more qualities are added, viz., Simplicity (uniformity of thought, word and deed) and charity.

In fine, universal love and devotion are the essence of 'Dharma'. 'Dharma' cannot germinate in the heart which is not softened by love. Nay, all sorts of 'Dharma' even take their rise from love. Harmlessness or non-violence, alleged to be the supreme 'Dharma', is the fruit of love.

Everything is founded upon 'Dharma'—'धर्मे सर्वं प्रतिष्ठितम्'. In other words, everything is founded upon love—'प्रेम्णि सर्वं प्रतिष्ठितम्'. As all inanimate objects are held to their position by being mutually attracted by the force of gravitation, so all individuals remain united with one another by the internal attraction of love. With the cessation of the attraction of love, mutual separation ensues, resulting in the loss of preservation. So in love 'Dharma' finds its characteristic of upholding the universe justly fulfilled. Where there is love, there is bliss. The greater the love, the greater the bliss. God or Spirit (*Ātmā*) is the reservoir of perfect love, and hence He alone is of the nature of perfect bliss. That perfect bliss being limited by the adjuncts or associates of sense, etc., is manifested in innumerable divided

forms Distinction in bliss, which equally pervades all, is due to its limitation by adjuncts. The love which is in reality identified with the Spirit being superimposed upon body, etc., makes the latter appear to be the object of love. In this way the love attached to any special object with the feeling of *meum* takes the form of infatuation (मोह). It is the cause of transmigration. But the love which, not being directed to any special object, is extended everywhere is the Supreme Reality or Truth. And the realization of that Universal Love is the realization of God. This realization is the ultimate goal of all religions.

Multifarious grades of 'Dharma' in succession varying with action (कर्म) and worship of God with or without attributes (*Saguna* and *Nirguna Upasana*) have been suggested in the Śāstras. Those stages are gradually attained by the practisant in accordance with his advancement and maturity. But they are but means to an end—viz., Self-Realization—directly or indirectly. Here is the invaluable teaching of Maharsi Yajñavalkya —

इत्याचारदमाहि सातप. स्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो यद् योगेनात्मदर्शनम् ॥

"Sacrifice (*Yajña*), good conduct, self-control, harmlessness, penance (such as the fast known as *Chandrayana*, etc.), study of scriptures, daily and occasional actions (*Nitya* and *Nasmitika Karma*)—all these are Dharmas. But Self-Realization (realization of essential unity between the individual and the supreme Spirit) is the highest 'Dharma'."

Let us gradually make ourselves worthy of attaining this highest 'Dharma' by the faithful discharge of our various religious duties such as unselfish action with evenness, equipoise and tranquillity of mind, along with the steady practice of the moral and spiritual virtues specified above, and devotional worship of God in His two aspects—*Saguna* and *Nirguna* (The *Saguna-Upasana*, i.e. the worship of God with attributes through Image worship, etc. can in no way be avoided in the first stage without detriment to spiritual life). This is the earnest prayer of your own brother, the writer of these lines

An Invocation

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विश्वं द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

It is Thou that comes as the mother to nourish with the sap of life. It is Thou that comest as the father to protect with the sweat of the brow. It is Thou that comest as the friend to befriend in the hour of need. It is Thou that comest as the bosom companion the sweetener of life. It is Thou that comest as knowledge to pour power in man to know Thy wondrous Self. It is Thou that comest as the wherewithal to fulfil the desires that spring eternally in the human breast. Words fail utterly fail to reveal what Thou really art unto me, O Lord of all our lords, Thou art this beggar's All.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय ।
मृत्योर्मांस्तु गमय आविराविर्षं एषि ।

To Thee, O Lord! I pray. Lead me on to Thy reality beset as I am with the unreal on all sides. Lead me on to Thy Light blinded as I am by the darkness of ignorance. Lead me on to Thy immortality, hemmed in as I am by Death inducing infatuation of mind. Reveal Thyself, O Lord, reveal Thyself unto me

—Durga Charan Chatterjee

Life and Dharma.

BY DHIRENDRA KRISHNA MUKHOPADHYAYA, M. A.

From time immemorial the Hindus have recognized four desiderata of life—*Dharma*, *Artha* (wealth), *kāma* (fulfilment of desire) and *Mokṣa* (salvation). I have willingly refrained from giving an English equivalent of the term *Dharma*. *Dharma* is a Sanskrit term which defies translation and is so comprehensive that it includes the whole field of life. There are some who eliminate *Mokṣa* (salvation) from the list and think that *Mokṣa* is included within *Dharma*. They are known as *Traivargikas* (upholders of three desiderata of life). *Dharma* is the alpha and omega of Hindu life—the Hindus live, move and have their being in *Dharma*. The Hindus are known to profess the religion of *Varna* and *Āśrama*. The last two *Āśramas* or stages of life, namely, *Vānaprastha* (the life of a forester) and *Sannyāsa* (the life of a mendicant) are principally the stages for the *Sādhana* of salvation. The *summum bonum* of life is surely *Mokṣa* or salvation—the final goal. This can never be kept out of view in spite of the *Traivargikas'* contention. The contention is rather superficial, for *Dharma*, according to them, will surely lead to the final end—the highest good, namely, *Mokṣa*.

Dharma is the foundation of life, nay, *Dharma* is co-extensive with life here and hereafter. The cosmic system is founded on *Dharma*—the law of Truth and Order (*Rta* and *Satya*). *Dharma* stands on these two—*Rta* and *Satya*. *Rta* means cosmic order and *Satya* means truth or being. That which contributes to being and that which helps going—that which keeps everything intact, that which makes existence possible—that is *Dharma*. *Dharma* is derived from the root *Dhṛ*—to hold in, to keep intact. The humanity of man is man's *Dharma*, the saltiness

of salt is the *dharma* of salt—we may call it the virtue of salt. But virtue has a different significance if we want to find out its root meaning. It is better not to use any English synonym, for *Dharma* has no equivalent in any other language. It is the indigenous product of *Bhāratavarṣa*, the sacred land of the *Āryas*,—the very courtyard of *Vaikuntha* (*Bhārata-Ajira*). The *Mahabharata* has given the definition of *Dharma* as 'धर्मो रक्षति रक्षितः'. 'Everything owes its existence to *Dharma*, without *Dharma* the whole cosmic order will fall to pieces,—there will be end of existence'. Hence the Hindus always view *Adharma* with horror and the growing impiety of this materialistic age is the cause of all the disturbance all over the world.

The world is now passing through a cataclysm. Humanity is going to be uprooted and Lust and Avarice are to occupy the place which was the monopoly of *Dharma* till the last century. The unjust occupation of Ethiopia, the wrong done to Czechoslovakia, and the blood-bath at China are mere indications of the virus that is very powerfully acting at present in this world. The Western countries are trying to find a way out of these crises through Leagues, Pacts, Conventions and Conferences, but all these efforts are doomed to fail unless some measure be taken for radical cure. India alone found the remedy and the most effective remedy in dharmic life.

Dharma, according to the *Āryas*, is not a belief in a number of dogmas or fundamental principles generally known as a creed. The term 'creed' implies belief, it is related to Latin *Credo*, which also means belief. *Dharma*,

to a Hindu, is no matter of belief—it is his whole existence. No act, no word and not even a shade of his thought is free from *Dharma*. *Dharma* is the very breath of his life. It is no profession—it is being. Doing or acting is only the external manifestation of his inner being, which is his *Dharma*. *Dharma* can never be separated from life. When a Hindu eats, it is no ordinary act to him. He must at first offer the food to his God and then take the *Prasada* (the remains of food) of his deity. When the Hindu bathes, he thinks of the holy Ganges and all the sacred places (*Tirthas*) and water is no water to him but is a manifestation of the Divine in the mundane. Even the daily profession of the Hindu is a part of his religion, for the discharge of duty is a part of his *Dharma*. The Hindu thinks that everything he does from morn to noon and noon to dewy eve is the worship of the Great Mother of the world—

‘यत्करोमि जगन्मातृदेव तव पूजनम्।’

The Hindu *Dharma* is often misunderstood by the Westerners, for they fail to understand the ideology of *Dharma* behind the various rites which seem unmeaning to them. Every act has some idea behind—the idea (*bhava*) is the soul of our spiritual life. The term *Dharma* has a very wide significance so as to include all the desiderata of life—*Artha*, *Kama* and *Moksha*. According to some creeds, religion is absolute negation of the world for the sake of the ‘other’ world. But as Hindu *Dharma* is all-pervasive and all-comprehensive, it does not ignore this world for the next. *Nishreyasa* (highest good in the other world) and *Abhyudaya* (worldly prosperity), both these are the outcome of *Dharma*.

One cannot exclude *Kama* (desire) from the field of life. Desire is a stern fact of life and this fact of facts can by no sermon be totally driven out of existence. The lust for

power and position is very strong in man. Desire (*Kama*) is instinctive in human nature. None requires any external stimulus for the fulfilment of his desire. Desire has no end. The more we have, the more we desire—

न जातु कामः कामानामुपमारेण शान्त्यति ।

हविषा कृष्णवर्त्मदेव -तूय एवाभिवर्द्धते ॥

Such being the nature of *Kama*—*Dharma* must make certain room for the legitimate indulgence of senses. A comprehensive scheme of *Dharma* cannot, therefore, omit anything that pertains to life. *Dharma* regulates desire and in course of time, through the agency of *Dharma*, the gross desire or lust (lust is cognate to Sanskrit लुप्त—as in *abhislasa*—) grows finer and nobler and ultimately the desire for gross self-indulgence is totally abandoned for the higher form of duties. *Kama* or desire is used in two senses in Sanskrit. *Kama* in its ordinary sense means a hankering after one's own happiness and in a gross sense it means carnal lust. Hindu *Dharma* has gradually sublimated this desire through the four *Āśramas* or stages of life, reserving the second stage of *Garhasthya* (married life) for regulated indulgence of senses. Sexual gratification is no sin for a householder but rather a virtue when it is directed towards the propagation of species with a view to perpetuating the line. Indiscriminate and unregulated sexual gratification is a sin. A Hindu must not behave like a beast even in matters of sexual intercourse. Continence or abstinence is highly extolled in *Sanātana Dharma* but it is a positive sin in case of a *grhastha* (householder), if he does not propagate, save the line and make adequate arrangement for *Śrāddha* and *Tarpana* (propitiation through oblations of food and water) of the *Pitrs* (Manes). A Hindu, therefore, is permitted to go to his lawfully wedded wife for several days after the mense

upto the fourteenth night, viz., on the even days leaving out the Purnas (Astami, Full Moon, New Moon and Sankrānti days)

So this indulgence is no carnal satisfaction to a Hindu, but on the contrary a dharmic duty teaching him purity even in a seemingly impure act. Regarding the other forms of desire, it may be pointed out that no indulgence is permitted unless it is regulated. The desire for self-indulgence (*Pravṛtti*) may be very keen, but it must always be regulated by consideration of *Dharma*. In matters of food a Hindu cannot eat anywhere and everywhere whatever he likes. The underlying principle of all these regulations regarding conduct of life (*sadachara*) is self-control or abstinence.

Attachment (*usakti*) has always been regarded as the root of our sufferings. The goal of life is perfect non-attachment (*an-usakti*)—absolute immunity from *avidya* (nescience). Our whole life is full of sorrow—we have sorrow in the beginning, middle and end of life. Life protracted is protracted woe. From our very birth up to the period of death we are never free from anxiety, fear and worries. Failure is the word that must come out of our lips as we make our final exit from this world. The poet has justly said—

*Nothing begins and nothing ends
That is not paid with moan
For we are born in other's pain
And perish in our own*

—Thompson

All these sorrows of life are due to our forgetfulness of our real nature. The Jiva is Śiva—an emanation from *Brahma*, the sole Reality of the world*. The real nature of man is *Sachchidananda* (Truth-Knowledge-Bliss), but owing

to nescience (*avidya*) man has brought about his own misery. There is no way out of the sorrows of life unless we know ourselves and *knowing* in Hindu Dharma is *being* (ब्रह्मविद् ब्रह्मैव भवति). In order to get out of the never-ending cycle of births and deaths, disease and age, sorrows and sufferings, man must free himself from the most powerful mesh of *Maya Dharma* is really the *sādhana* or preparation for getting back to the Ultimate Reality through several stages which are known as *Āśramas* (stages) for the realization of the ideal of तत्तु द्रष्टु स्वस्वोपस्थानम् (Then the self attains its true nature of a perceiver).

It must always be remembered that our Upanishads, Dharmaśāstras and Dharmaśāstras are not mere books supplying us with set formulae giving an exposition of the aim and ideals of life. All these have always the practical end in view. All of them lay particular stress on the method of realization and specially plead for solid action in order to reach the ultimate goal. The fabric of Hindu society is so constituted as to help us in our endeavour to realize the ideal of life. Under the circumstance all the social functions are a part and parcel of our dharmic duty. Our duties in various *Āśramas* hold the ideal of non-attachment always before our mind and in course of time bring a perfect detachment from the pursuit of worldly objects and consequent attraction for the world (*Asakti*).

The first stage of life in *Varnaśrama Dharma* is the stage of *Brahmacharya*. This is the foundation of life and as such the Rsis of old wanted to make life as broad based as possible. Absolute discipline or perfect self control is always held to be the chief aim of life. Such is the life of a student, when he must reside with his preceptor (*guru*), serve him to the best of his ability and acquire knowledge. Few

* 'जीवा ब्रह्मैव नापर'

students in these times live in the house of their *guru*, but the spirit of *Brahmacharya* has not died out, —it cannot die. For the ideal of *Brahmacharya* (a life of perfect self-control and discipline)—is eternal in the Eternal Religion (*Sanātana Dharma*) of *Bhāratavarsa*. A student must avoid luxury, easy and comfortable life, reading novels (and in these days seeing cinema), obscene and vulgar thought or talk. He must abstain from all sexual acts and should not even look lustfully at a woman. The sole aim of his life is devotion to the preceptor, acquisition of knowledge and perfect self-control. Nothing is nobler and purer than the life of a *Brahmachari*. The life of a *Brahmachari* is, therefore, regulated by *Dharma* from beginning to end. The first stage of life has *Nivṛtti* (abstinence) as its broad foundation on which the whole structure of life will stand. There is no room for *Artha* and *Kama* (the *br*-all and *end*-all of our life in these days of materialism) in the holy and immaculate life of a *Brahmachari*. Thus life begins with *Dharma* at the outset, proceeds with *Dharma* in the middle and ends in *Dharma* at the last stage.

The second stage of life is the life of a *Grhastha* (householder). When a man belonging to one of the first three classes has been sufficiently trained in matters of discipline and has gone through the religious lore of his ancestors (*Śruti* and *Smṛti*), he is permitted to marry. The ceremony of *Upanayana* is really the initiation of the *Ārya* into his religion. It is regarded as second birth and hence the term *Dvija* (twice-born) is applied to the Brahmins, the Kṣatriyas and the Vaiśyas. The *Sūtras* are not deprived of religious lessons, but they are given all that is in the *Vedas* through the *Itihāsas* (Epics) and *Purānas*. No Hindu belonging to the upper three classes can marry unless he has been invested with the holy thread and has received his lessons in the *Vedas*. Thus the

early Hindus through their religious laws and customs made education compulsory and education in ancient India did not impart mere literary knowledge (*akāra-samijñāna*) but real knowledge which will help him to know the ultimate Reality (*Para Vidya*). *Vidya* or knowledge, to a Hindu, is that which helps one to know *Him* who is the ultimate cause of this cosmic system. In this way when a Hindu is properly fit for the adequate discharge of his duties, he must marry. Marriage is compulsory for a Hindu unless he turns a *Sannyasi* owing to an intense desire for renunciation (*Vairagya*). But the usual course is *ब्रह्मचर्यं परिसमाप्य गृही भवेत्, गृही भूत्वा वनी भवेत्, वनी भूत्वा प्रव्रजेत्* (Having completed the stage of celibacy one should enter the life of a householder, from the life of a householder one should pass on to the life of a forester, and from the life of a forester one should renounce the world—*Jubula Upaniṣad*). Lay celibacy is subversive of society—a man must always be an *āśrami* (belonging to one or other of the four orders of society) for the rule is that no man should ever be an *anāśrami* (belonging to no order of society). Marriage is no contract—it is a holy rite to the Hindus. By no means can a Hindu marriage be dissolved or a widow permitted to marry. The life of a householder has been highly extolled in the *Śāstras* (holy books of the Hindus). This is the pivot of all *Āśramas*—the three other *Āśramas* depend upon it for their existence. The *Devas* (gods), *Pitrs* (Manes) the whole animate world (*Bhūtas*) including man (*Ṛ*), and *Rsis* (the sages) are connected with this *āśrama*. A Hindu does not live only for his own family—consisting of self, wife and sons. But he lives for the whole creation. The world depends on the *Yajña-chakra* (an inter-relation between man and gods) for its existence and it is the sole duty of a Hindu *Grhastha* to perpetuate this infinite cycle of *Yajña* (communion with gods through sacrifice). The gods must be propitiated not only

for the well-being of self and family but for the welfare of the whole creation

The Hindu theory is that man is born under a threefold obligation, which is known as the three debts (*ṛnatraya*). These three debts we owe to the gods, Pitrs and the Rsis. Our physical body we owe to our forefathers, our intellectual being to the Rsis on account of the heritage of the rich store of knowledge bequeathed to us by them from age to age, and last of all we derive all the blessings of life and living from the gods who are in charge of the whole cosmic order. The principle underlying *Yajña* is 'देहि मे ददामि ते' (you give me and I give you). The predominating miseries of life in this age are solely due to the violation of this first principle of universal order. 'The world is too much with us and we have bartered our souls for pound, shilling and pence. We have forgotten our *Dharma*, our gods and the principal duties of our life. We have grown gross materialists and are wallowing in the mud of sensual pleasures. How can we hope for happiness if in this way we always run after the pleasures of the moment. We want to enjoy the privileges, but we forget the stern duties of life. The primrose path of dalliance can never lead us to a state of peace and happiness. It will be a sordid boon if we gain the world and lose our soul. A life characterized by absolute negation of *Dharma* is surely doomed. A householder must please his Pitrs and free himself from the latter's debt by procreating children through his lawfully wedded wife. A father alone knows the infinite pains of the parents in rearing children. One cannot realize the value of a father unless he is a father, as a mother alone knows the throes of childbirth, which cannot be realized by a barren woman—'न हि बध्ना विजानाति गुर्वीप्रसववेदनाम्'. We owe to our Pitrs our physical existence and well being, hence it is the duty of a Hindu to please them by proper *Śraddha*

and *Tarpana*—(offering oblations consisting of food and water)

Pitrs, according to the Hindu scriptures, include not only the immediate ancestors, both paternal and maternal, but also the primeval ancestors of all beings, human (including all the *Varnas*), superhuman (*Devas*, *Gandharvas*, *Siddhas*, *Sādhya*s, *Yaksas*, *Dai*tyas, *Rāk*sasas, etc) and sub human (beasts, birds, reptiles, insects, germs, etc). What a grand conception! It is beyond the dreams of imagination. The daily prayer of a Hindu is for the well being of all from *Brahmā* to the tiniest blade of grass (*आमिक्षस्तम्भपर्यन्तं जगद् नृप्यतु*). Buddha wanted the well-being of all human beings, a Hindu wants the well-being of the whole cosmic existence! The materialistic West calls the Hindu superstitious and this is superstition indeed! It requires divine grace to understand and appreciate the underlying principles of Hinduism.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्था प्रकाशन्ते महत्तमम् ॥

The third debt which the householder must discharge is the debt which he owes to the Rsis. A householder must read a part of the *Vedas*, as his compulsory duty, and propagate the shastraic lore among the deserving candidates. To be deprived of the heritage of knowledge is really most tragic in human life. To a Hindu nothing is purer and nobler than knowledge.

The life of the householder is dedicated to the service of the whole humanity. It has been pointed out that as all animate beings owe their life to air, so do all the *Āsramas* depend for their existence on the *Grhastha*—

यथा वायुः समग्रित्व सर्वे जीवन्ति जन्तवः ।
तथा गृहस्थमाश्रित्य वसन्त इतराश्रमाः ॥

A householder earns his money not for himself but to discharge his duties

enjoined in the Śāstras He must perform the five Mahāyajñas (great sacrifices) These are—*Brahmayajña*, *Pitryajña*, *Devayajña*, *Bhutayajña*, and *Nryajña*.

अध्यापनं ब्रह्मयज्ञं पितृयज्ञस्तु तर्पणम् ।
होमो देवो बलिर्मानो नृयज्ञोऽतिथिपूजनम् ॥

He must read a part of the Vedas (स्वाध्यायोऽप्येतत्), please the Pitrs (Manes) with *Tarpana* (offering water with mantras), daily offer oblations to the fire and entertain guests who come to him for food. A householder will not only maintain all his relatives and dependants but even offer food to beasts and birds, cats and dogs. This offering of food to the lower order of creation is known as *Bhutayajña*. It is not scattering of food out of pity, but it is offering of food to all out of reverence. The *Bhagavata* teaches us all to fall flat on the ground and bow to the dog, the ass, the *chandāla* (pariah) and the cow—

‘प्रणमेदृण्डवद भूमावाश्वाण्डालमोक्षरम्’

(*Bhagavata* XI 2112 1)

We have spoken of the four desiderata of life and at this stage of life a man may hanker after wealth for the discharge of his duties as a householder. The householder cannot live for himself alone, he must live for the whole creation (अयं वा आत्मा सर्वेषा भूतानां लोकः) ‘Money is for man and man is not for money’ must always be the motto of life. A householder who discharges his duties according to the injunctions of Śāstra cannot develop inordinate love for money. How is it possible for a man to taste delicious dishes when hundreds of hungry faces wistfully look at him for a morsel of bread?

The *Bhagavata* while expounding the duties of the *Grhastha Āśrama* points out —

A man is entitled only to that amount which is required for
13—D. T. N —

his sustenance anyone appropriating more than that is a thief and deserves punishment. One should not prevent deer, camels, asses, monkeys, rats, snakes, birds, bees, etc from entering into the house or fields for their food, but a man should view them as if they are his own children. Verily there is little difference between these creatures and one's own sons. A householder should not alone enjoy the consequences of his *Dharma*, *Artha* (wealth), and *Kama* (enjoyment of worldly pleasures). A man should enjoy whatever comes to him through the grace of gods with an eye on *Deśa* and *Kālā* (time and space). A householder must give the apportioned share of all objects that a man may enjoy to a dog, a sinner and even a *chāndāla* *

All criticism is drowned in admiration when our educated countrymen go through the literature of socialism, imported from Europe but alas! they never care to look at this beautiful lesson of renunciation inculcated by the holy sages of India. European Socialism is based on avarice and Communism preaches class war, but Hindu Socialism is based on love and pacificism and preaches renunciation. The *Bhagavata* only echoes the teachings of the Vedas—‘तेन त्यक्तेन मुञ्जतीषा मा गृध्रः कस्यस्विदन्नम्’ How noble and inspiring

* यावद् भ्रियेत जडं तावत् स्वल्पं हि देहिनाम् ।
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ॥
सृगोष्ठखरमर्काखुसरीसृपखगमक्षिकाः ।
आत्मनः पुत्रवत् पश्येत्तैश्चामन्तरं किञ्च ॥
त्रिवर्गं नातिवृच्छेण मजेत गृहमेध्यपि ।
यथादेशं यथाकालं यावद्देवोपपादितम् ॥
आश्वत्थान्तेवसायिभ्यः कामान् संविभजेत्तथा ॥

(*Bhagavata* VI 11 8 11)

is the message of the R̥sis of yore. It is for this our religion is called the Eternal Religion—*Sanātana Dharma*.

For the various acts of piety *Artha* (wealth) is necessary. A *Grhastha* is nothing if he is not charitably disposed. Hence *Artha* and *kāma* cannot be eliminated from the scheme of *Dharma*. But after this stage he must turn away from worldly activities. As a *Grhastha* he was so long engaged in his work with a spirit of detachment to a certain extent. Attachment (*Pravṛtti*) is natural for man, but non-attachment (*Nivṛtti*) is always commendable. The activities of household life are all intended for the purification of soul (*chittaśuddhi*). All the rites of the Hindus tend towards purification if performed in a proper spirit when the mind is sufficiently purified a Hindu must direct his attention towards salvation. Salvation means cessation of all sorrows for eternity (आत्यन्तिक दुःखनिवृत्ति)—which is possible only when the individual soul is merged in Soul Eternal (*Brahma*). This solely depends on *Jñāna* (Knowledge). So when a *Grhastha* grows old or sees his son's son, he must live the life of an ascetic (*Vanaprastha*) in the forest. Manu enjoins —

गृहस्थस्तु यदा पश्येद् बलीपल्लवमात्मन ।
अपत्यस्येव चापत्यं तदापत्यं समाश्रयेत् ॥

At this stage one should refrain from all worldly enjoyments, practise perfect abstinence, take a small quantity of food mainly consisting of fruits that may be gathered in forests, should always be engaged in severe penances, fastings and meditation. So this stage of life is based on abstinence (*Nivṛtti*). This stage is only a preparatory stage for absolute renunciation, *Sannyāsa*—the last stage of life. In this last stage of life a *Sannyasi* will be always absorbed in meditation on the Absolute Reality (परमार्थ सत्य), free from all desires and anxieties. This will be an absolutely care-free life devoted to meditation until he is absorbed in the ultimate Reality. He

will neither welcome life nor death but will abide his time as a servant waits for the order of his master—

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं श्रुतको यय ॥

(Manu VI 46)

Thus we see *Dharma* rules the life of a Hindu from the beginning to the end,—it can never be detached from life. *Dharma* follows man even when he shuffles off his mortal coil—this 'muddy vesture of decay' Manu says —

"In the world hereafter neither parents nor sons and wife, nor the relatives will stand by you. *Dharma* alone will stay with you. A man is born alone and makes his final departure alone, and alone does he enjoy the fruits of his good and evil acts. The relatives come away with faces averted, leaving behind the dead body on the ground just like a log or stone. It is *Dharma* alone which follows him. So for the well-being of life hereafter a man should gather *Dharma* bit by bit for *Dharma* alone can save us from the dark hell. One who is pious and has destroyed all sins by penance assumes a bright resplendent astral body after death and is carried to the other world."

[39]

Dharma is a tremendous force in our life,—it is the source of all our power and energy. Even a fragment of *Dharma* saves us from great fear—'स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्'. In all the four stages of life one must follow *Dharma* with its ten characteristics.

These are *Dhṛti* (contentment), *Kṣama* (forgiving others' offences in spite of the power of retaliation), *Dama* (perfect tranquillity of mind even when there is contact with the objects of senses), *Asteya* (non-stealing—mental and physical), *Śauca* (purity), *Indriya-nigraha* (control of senses), *Dhi*

(Intellectual exercise) and *Vidyā* (meditation on Self—the Reality), *Satya* (truthfulness) and *Akrodha* (freedom from wrath) *

The aim of life is the attainment of Supreme Bliss (परमा गति),—this is possible through *Dharma* and *Dharma* alone. Without *Dharma* there is no way out from the never-ending cycle of

births and deaths. Let *Dharma* be our sole motive of life and may *Dharma* protect us in these degenerate days of materialistic civilization. Let us never forget even for a moment the protector of our *Dharma*—the Saviour of our Life †

नमो ब्रह्मण्यदेवाय गोमात्राणहिनाय च ।
जगद्धिताय कृष्णाय गाविन्दाय नमो नमः ॥

Dharma—the Heart of Hindu Ethics.

By M. S. ŚRĪNIVĀSA ŚARMĀ, M. A.

DHARMA—A SOCIAL NECESSITY

Dharma is a unique term peculiar to Hindu thought. It is a comprehensive concept, which comprises all those forms of human activity which are indispensable for the growth and maintenance of moral and spiritual life. It signifies not only right living but also right being. It is the manifestation of the true personality in practical conduct. Etymologically it stands for that which supports and maintains the social organization and the whole complex system of social values 'धर्मं सर्वं प्रतिष्ठितम्'. Everything in the universe is rooted in *Dharma*. It is that which integrates the members of the society together into a functional unity—'धारणाद् धर्मं स्थापयितुं धारयते प्रजा'. Thus *Dharma*, which "holds" society together in integrated unity, resides in the individual but arises in society, and works for social solidarity. *Dharma* is the highest categorical imperative of duty, which is the basic principle of individual and social existence. It is the regulative guide to conduct, and leads ultimately to the achievement of the eternal and spiritual End of man. *Dharma* is, therefore, our social attitude towards the human environment, the interpersonal relation,

whether it is communal or national, is always essentially a dharmic relation, and the consciousness of the rights and duties that are indispensable for the harmonious, creative, social life is ultimately based on the consciousness of moral obligation. As personal morality is a necessary condition of social solidarity, so is the community essential for the perfecting of the individual. We cannot isolate ourselves from society and perfect ourselves *in vacuo*.

LOKASANGRAHA

The supreme ideal of Hindu Ethics is "Lokasangraha", the well-being and solidarity of the world, and this is brought about by each individual performing his *Dharma*. It is not right to say that the Hindu sages cared only for their personal salvation. The *Gita* tells us that the *Rais* whose sins have been destroyed and whose doubts have been dispelled, perfectly controlling themselves and intent upon the welfare of all beings, obtain eternal peace—

लभन्ते ब्रह्मनिर्वाणमवयः क्षीणकल्मषा ।
छिन्नद्वया यतमानः सर्वभूतहिते रताः ॥

Again, in the familiar stanza which contains the quintessence of all ethical treatises, we are given in a nutshell the central principle of all moral and

* धृतिः क्षमा दमोऽस्तेय शौचमिन्द्रियनिग्रहः ।

† A detailed account of Sanātana Dharma

in Bengali

धीर्विद्या सत्यमक्रोधो दशक धर्मलक्षणम् ॥

be had in the writer's book *Sanātana Dharma*

religious life Moral excellence consists in doing good to others, and sin in causing injury—

शोकार्थेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

Philanthropy and social service, therefore, constitute the life of morality among the Hindus. The welfare of the society and its solidarity and integrity are achieved by *Dharma*, which in the ethical code of India connotes the supreme Duty of man.

Philosophy with the Hindus is not simply a view of life, it is also a way of life not simply *Tattva-Darsana*, but also *Dharma-Sadhana*. The realization of the true self (*Moksa*) is the supreme problem of life. Therefore, it has come to occupy the core of all philosophical and religious quests. The metaphysical task and the ethical discipline, to the Hindus, are actuated by the same motive, and have the same objective in view. In the West it is usual to separate them, and construct philosophical systems entirely divorced from ethical considerations, and treat ethical questions independently of metaphysical implications. Such a dichotomous division is thoroughly foreign to the Hindu mind. Logical principles and ethical values are interdependent and complementary. In Hindu thought Philosophy and Ethics are necessarily intertwined and together work for the spiritual salvation of the soul.

DHARMA-DYNAMIC

Moral life is essentially dynamic. Duty does not consist in solitary and sporadic acts of goodness. It is continuous and incessant *striving* after the highest ideal. There are no holidays in moral life. Eternal vigilance and ceaseless activity characterize the essence of a dharmic life. The *Narayana Upanisad* declares that "a man should spend his life-span of a hundred years entirely in the ceaseless performance of right actions"—

‘कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समा ।’

Śrī Kṛṣṇa informs us that duty is concomitant with life. "Our forefathers ever seeking liberation performed action, therefore do thou also perform action."

एव ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तत्सात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

In the matter of moral life there is no vicariousness. Each has to work out his own salvation. Self-Realization is a personal achievement. The *Gita* gives us the secret and asks us to raise the self by the self, and not to let it become depressed—

‘उद्धरस्वमात्मानं नात्मानमवसादयेत् ।’

The raising of the self by the self is by a strenuous process of effortful striving, ceaseless practice of *Dharma*, and intense purification of the self by the joyful discharge of duties in the right spirit. In the *Mahabharata*, Bhīṣma points out that Heaven's help comes only to those who have exerted and put forth real and strenuous effort where there is not this effortful striving, God's help and successful fruition are completely absent—

कृत्वा पुरुषकारस्तु दवभेदानुवर्तते ।

न दवमकृते किञ्चित् कस्यचिदायुर्महति ॥

Again, *Dharma* or Duty is essentially action taken in the line of the greatest resistance. It always emerges out of a conflict between the feeling of "ought" and the object of desire. That is, it is conscious constraint of desire. The *Kathopaniṣad* brings out beautifully the inner struggle in moral consciousness and points out that duty and desire (pleasure) are always in conflict, and that it is only in such a conflict that we come upon the deepest of all moral values. "There are two different paths, the good and the pleasant. It is well for him who follows the path of the good, because he is ultimately rewarded by the fulfilment of his aim. But he who chooses the pleasant misses the true

aim of life It is the wise man who chooses the path of the good, while the fool elects the pleasant, through avarice and attachment "

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषः सिनीतः ।
तयोः श्रेय आदानस्य सधुर्भवति द्विगतेऽर्थोय उ प्रेयो कृणाते ॥
श्रेयश्च प्रेयश्च मनुष्यमेतत्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो कृणाते प्रेयो मन्दो यागक्षेमाद् कृणाते ॥

Is it not a fact that in every stage of spiritual development the ascetic element is prominent? Life to us is an opportunity for spiritual adventure, and the excellences of life are the excellences of conquest rather of meek submission to passing desires and fleeting pleasures

VARNA-ĀŚRAMA-DHARMA

Though *Dharma* is the concrete and creative expression of a well-developed moral self, yet it is relative to the position and standing which the individual holds in society. The ancient Rsis have given a practical shape to the principle of dynamic relativity in the ideal of Varna-Āśrama-Dharma. This ideal aims at the freedom and perfection of each individual, and co-ordinates and integrates the divisions in human society through the distribution of functions among them by abolishing all cut-throat competition, and by confining each individual to his own *Swadharma*. It recognizes the needs and instincts of human nature, and frames regulations and institutions necessary to help individuals and society to fulfil those needs, and thus enables everyone to gain the ultimate purpose of human existence as laid down by the Vedas. The various duties designed for the different stages and ranks of life are distinct steps in the progressive realization of the *Sādhana*s of *Nivṛtti* and *Vairāgya*. The beauty and charm of this ideal is that everywhere emphasis is laid wholly on the discharge of duty and the development of the spirit of service and sacrifice

and that nowhere is to be found any tendency towards arrogant assumption of private rights and selfish privileges

Dharma not only reckons with one's stage in life and station in society, it also includes the *Sādhāraṇa Dharma*, which have a universal scope and objective validity. They are, according to Manu, the following Steadfastness, Forgiveness, Application, Non-appropriation, Purity, Control of sense-organs, Wisdom, Learning, Veracity, Restraint of Anger. There are also other classifications of duties such as *Nitya*, *Naimittika*, *Prayaścitta*, *Kāmya*, *Niyuddha*, etc., which have been planned to suit the differences in heredity, social position, psychological equipment, age, health and environmental factors. All these practical guides to daily conduct discipline the individual in the due performance of the necessary duties, which are not only indispensable for his existence but which bring about the harmonious working of the community of which he is a member.

ĀCHĀRA

The criterion which settles for us what our *specific* duties are is to be found in the *Āchāras* which embody the codifications of Law-givers and the actual experiences and rational convictions of countless generations of man. Manu says that the four essential characteristics of *Dharma* are Conformity to Holy Scriptures, Codes of laws conduct of respectable persons (*sadachara*) and one's rational conviction —

श्रुति. स्मृतिः मदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद् धर्मस्य लक्षणम् ॥

The Hindu thinkers are convinced that we have to depend entirely on the Holy Scriptures for establishing *Dharma* and *Brahma*. Therefore the *Gītā* affirms that the scriptures should be our authority in determining what ought to be done and what ought not, and that we ought to work in the world according to the ordinances of the *Sāstras*—

तस्याच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

Our ancient thinkers were not ignorant of the essentially mobile and progressive nature of society. They knew that change was the primal law of life, but they were wise enough to point out that the path of progress must be evolutionary. The *Āchāra* is not a static thing; it develops by the constant effort of the best members (शिष्ट) of the community to reach a higher standard of life than that in which they find themselves. In every society we have a set of people who are the best exponents of the culture and ideals of that community. They have no vested interests; their main concern is the welfare of society. They are not only the custodians of achieved culture, but the ready sponsors to the forward march of the community in every direction, and it is to them that its individual members must look for light and guidance to effect changes in moral and social matters. They are called the *Āptas*, whose statements bear the stamp of *Pramana*. They are the inspired teachers of humanity, who through years of self-restraint and self-culture have so purified their intellectual and moral nature as to recognize in their fulness and glory the invisible spiritual realities around. They are the true reformers, since by spiritual intuition they see things *sub specie aeternitatis*. It is their actions that become the standard of morality—so proclaims the *Gita*.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यद् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Thus the responsibility of effecting sane and necessary reforms rests on these natural leaders. Of course, we must at every stage be prepared for transvaluation of values, but it is the habitudes of thought and action of the best representatives of the community which organize into *Āchāra* and serve

as the criterion of everyday conduct. The whole of man's life, all its purposes, all its meaning and value receive their tone and colour from the ideals, institutions and moral habits among which his life develops. Without the *Sadāchāra* the individual would be practically helpless in determining the right courses of action in various situations. It is fortunate for progress that this is so, for without these models of right action, each would be thrown on his own resources of reason and experience. Such a course would quickly reduce social life to a chaos. If everyone had to start anew to frame all his ideals and make his laws, we should be in as melancholy a plight morally as we should be intellectually if we had to build each science afresh. The fundamental safeguards which the *Sadāchāra* provides against individual impulse and passion, the conditions of close association, interdependence and mutual sympathy which the group affords, and the habituation to certain lines of conduct valued by the group—all this is a root on which the stem and flower of personality naturally grows.

SWADHARMA

Thus the first and foremost duty of every Hindu is loyal adherence to, and whole-hearted performance of, his *Swadharma*. It is the set of duties which are in perfect harmony with the essence of one's being. The *Gita* assures us that man reaches perfection by being intent on his own duty—'स्वे स्वे कर्मण्यभिरतः समिद्धिं लभते नरः'. Performance of one's own duty has the merit not only of perfecting the individual and contributing to social solidarity, it is also the best form of worship of God—

'स्वकर्मणा तमभ्यर्च्य मयि विन्दति मानवः ।'

This is the abiding worth of Hindu Ethics: here we find the glorious consummation of the fusion of moral doing and religious devotion. The

health and solidarity of the whole depends on each of the parts retaining its own position, and appropriately fulfilling its own function. Social organization is a co-operative enterprise in which all the members are equally important and equally valuable. In the interests of the strength and integrity of the whole each should keep on to his station in life determined by birth, education and environment, and do full justice to it by functioning there properly. The concept of "My Station and Its Duties"—the culminating point in the ethical teaching of Hegel and Bradley in Europe—is but a faint and belated echo of the clarion call of *Swadharma*. Our duties are determined in relation to the station we occupy in society. *Swadharma* shows us that duty is a living, concrete act which depends on the station and function of the man in the social organism. The individual's self-identification with universal ideals and institutions enriches his personality, and affords new opportunities for self-expression. The doctrine of *Swadharma* was promulgated by our Law-givers with the avowed object of establishing an ideal community in which the complete life of each of its members is promoted to the utmost extent.

NISKĀMA KARMA

The essence of *Dharma* is that it ought to be done for its own sake. It has a dignity of its own, and should not be treated as a *means* to other ends. It is intrinsically valuable. It is an End-in-Itself. Non-attachment or indifference to the fruits of action is the central citadel of Hindu Ethics. Śrī Kṛṣṇa gives a clear warning: "Thy business is with action only, never with the fruits; so let not the fruit of action be thy motive, nor be thou attached to inaction."

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Non-attachment makes us free and unconcerned, and effectively drives away grief and fear. *Niskama Karma* is the crown and completion of ethical life. There is no room in it for selfish advantage and personal equation. The duties have to be done in absolute purity of motive. To discipline ourselves in *Chittasuddhi* and qualify ourselves for the attainment of wisdom, the duties should be performed in a disinterested spirit. The *Gītā* points out that the harmonized person, having abandoned the fruits of action, attains to eternal peace—'युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्'। Apart from His unambiguous declaration that He is directly responsible for the conservation of values and the progressive realization of perfection (*Yogakṣema*), Śrī Kṛṣṇa assures us that "never doth anyone who worketh righteousness tread the path of woe."

'न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ।'

These are the traits of *Dharma*—the heart of Hindu Ethics. It is essentially dynamic from the beginning to the end, and nowhere is passivity or quiescence pointed out as the spirit of moral life. The fact is that *Nivṛtti*, *Vairagya* and *Tyāga* have been emphasized as the genuine marks of ethical life. We are committed to action, whether we like it or not, therefore it is but right that we do our duty gracefully, that is, without attachment and selfish motives. *Dharma*, *Vairagya*, and *Jñāna* are the most cherished watchwords of the Hindu Ethical system. They furnish the key to the understanding of the moral conduct of the Hindus, and constitute the basic foundation for the growth of social virtues and personal goodness, and contribute effectively to the solidarity and the enduring welfare of the community.

Truth about Image-Worship or Archavatara.

BY Y. JAGANNATHAM, B. A.

As a piece of service to the All-Love, I attempt below a few lines on Image-Worship or Archā-Descent

But, at the very outset, let me inform the kind reader that the method employed by our ancients in their attempts to approach Truth or Ultimate Reality is ever twofold. Of the two, one starts with Matter. As one separates a stalk of grass from its enveloping sheath, the Self is eliminated from the non-Self, which comprises the fivefold sheath in the human constitution. Intellect plays a primary and helpful part in this process. Having restrained sense and mental activities, it is itself restrained by the Individual Self wherein it merges finally. Perfect peace sets in when this Part-Self loses itself in the Plenary Absolute and this process ends there. This journey from Matter to Spirit is known as the Empiric or Ascending method, *Archā-Patha*.

The other starts with the Spirit or Absolute Himself. It totally denies the competence of the human intellect to approach even the fringe of the quest after Truth unless assisted by light from above. By reason of his helpless thralldom wrought by his two-fold tabernacle of mind and body, the individual Self looks up to the Supreme Spirit for grace and deliverance. Developing piety, he dissociates himself from his mortal encasement and eagerly looks forward for divine guidance in his day-to-day problems of mundane life. To assist such devout souls, Spirit itself descends into Matter and the Absolute has thus the occasion to reveal Himself to His votaries. This journey from Spirit to Matter is known as the Divine-Descent method,

Avatāra-Patha, and one of such descents of the Absolute is known as *Archāvatāra*.

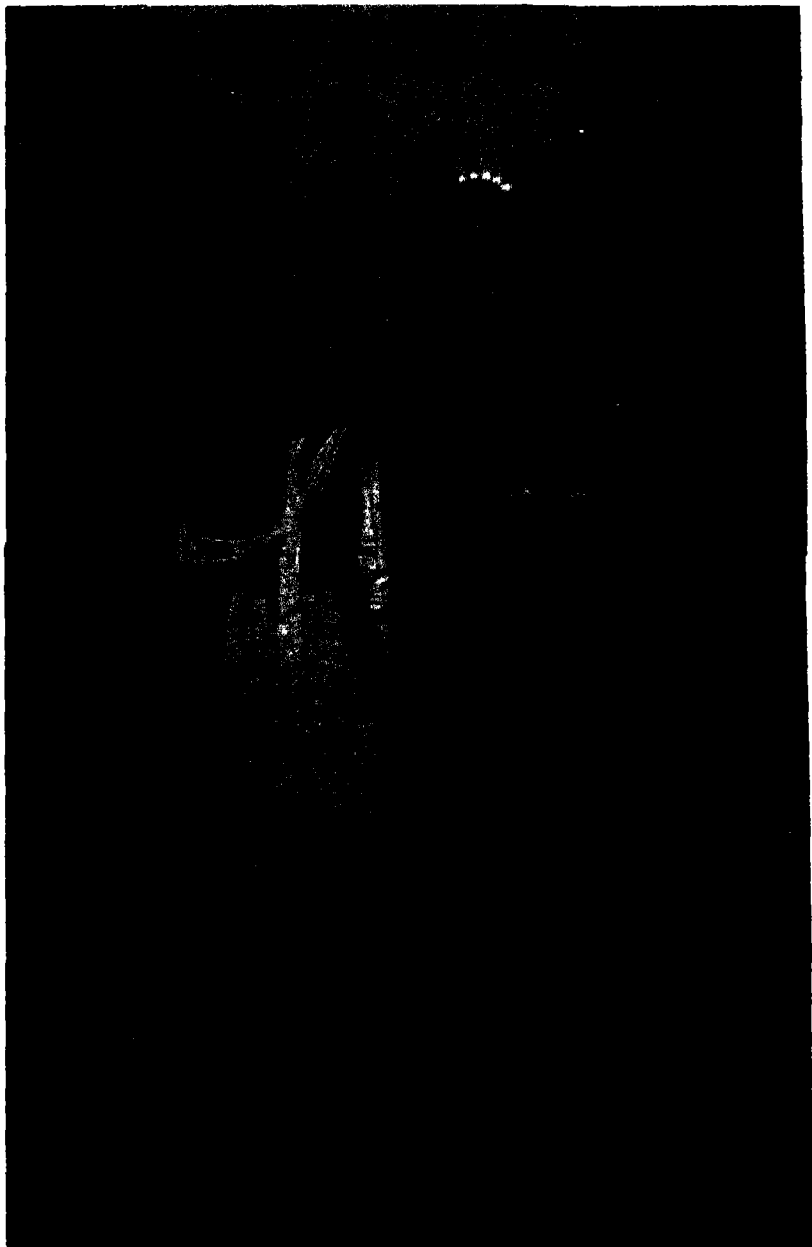
The reader will do well to remember that *Archā* is an exact reproduction of the shape of God as seen by His votary in *Sahaja Samādhi*, and that idolatry is worship of the so-called shapes of God concocted by the human brain, by persons who have never seen God. Unless this is borne in mind, there will be no clear grasp of the truth or *rationale* of Image-Worship.

Ṛṣis and Seers of old who saw God face to face were, for their love of humanity, pleased to instal Images or Śrī Vīgrahas in the form in which they had seen Him in places where they camped during their endless travels and vivify them with their indwelling divine essence in exhibition of their superlative powers. Such images or idols are no idols and their worship cannot be idolatry. If you touch an electrified thing, you will at once see what it will do to you; it will at least not leave you in your former state. Such is the case with these Ṛṣi-made living Vīgrahas. Faith is the only condition precedent to such worship and this will engender in all that love to know Him and His descents. A living person can know and experience the effects of a live wire, while a dead body cannot. We are all spiritually dead, mere corpses buried under the dead-weight of the grossest materialism and stinking in abject sensualism, and we are incapable of feeling God in an image as our icy hands with no nerve-current of faith in them cannot feel His love, howsoever we may touch the feet of his Archā-body. Icy hands can

Archā Worship
serious
Idolatry

Faith

The Kalyana-Kalpataru / ❀



The Adoration.

touch only stony feet Faith we must have

But no blind faith The Sivaite may sit before his *Linga*, phallus, but should not in his fury pull that *Linga* out wherewith to break the head of his reviling antagonist, as, in that case, it is clear that the stone itself is mistaken for the indwelling God and that the bigoted worshipper is deluding himself by thinking that God Himself is breaking his opponent's head while it is the stone that actually breaks it This is blind faith this is idolatry, which should always be guarded against

But there is another class of worshippers They quite remember the stone or wood as such, but see their own deity in it and will not see the same in all If their image is molested, they do not get furious, as they know that the indwelling deity remains unmolested They remember the existence of other deities whom they consider to be less lovable than theirs but they cannot for a moment think that all the so called deities or Devas are simply individualized aspects of the only Lord of Love This kind of faith though distinctly superior to the former, is equally obnoxious, as it is separative and should not therefore be developed

The faith which sees Him and Him alone not only in *Archa*, but in everything and in every particle of the Lord's creation—in other words, the faith which sees unity in diversity—is faith in the strictest sense of the term, and that is to be developed by all who want to reach Him and taste His love The reason is not far to seek if we just remember the Lord's words "The deity-worshippers go to the deities the elemental or stock and stone worshippers go to the elements or stocks and stones, and My worshippers go to Me "

14—D T. N

The development of such a faith leads to purity of *chitta* or mind-stuff, which in its pure state will, with a little effort, fix itself on the *Archā* like a butter-ball aimed at the wall, and when the *chitta* continues in that state, it is what is known as concentration, and this is said to have become intense when *chitta* could retain the form or meaning of the *Archa* even though it is then removed It is this intense concentration that brings one to the lotus-feet of the beloved Lord. As concentration advances, the devotee finds his *Archa* dissolving or melting away, and when it becomes intense, the *Archa* completely vanishes to him and out of it the Lord of Love emerges and appears to him in the desired form.

At times the Beloved may appear in forms of His own liking to test His votary's disposition and to see whether he has killed all differences or not When the great *Līlāśūka* tried to conjure up to his mind his beloved form of *Śrī Kṛṣṇa*, *Bhagavān Śrī Rāma* appeared to him with a bow in hand This staunch devotee, who knew that *Śrī Rāma* and *Śrī Kṛṣṇa* are essentially the same, could stand the Lord's test and addressed Him thus "O Lord of *Sītā* ! deign to assume my beloved form of Love Throw away for goodness' sake that terror-striking bow from Your hand, and let it take up that lovely bejewelled flute Let Your graceful looks also have their usual crest of wavy peacock plumes and I am then all worship to you " This shows that the devotee remembered that all forms including his beloved form are assumed only by the same Lord and that his special love for one of them is just for steadiness in love

But please remember that the Lord will not confine Himself to *Archās* only Provided there is this supra-mentioned concentration

Everything
Divine

backed up, of course, by faith and love. He appears in everything and everywhere. Even pictures are now His Sanctuaries and God jumps out of them the moment His votary wants Him. But this is no idolatry. It is an expert way of catching the all-pervading God. To the votary of Love, every object in the world is divine, and there will appear in him a tendency to prostrate before everything that passes before his eyes in the exuberance of his love and devotion.

Nothing appears lifeless or worthless to him for he always remembers that the Lord once came out both from a lifeless pillar and from a worthless clay phallus (*Linga*). He does not join the critic of modern reasoning in questioning why, if a *Ravi* vivified a stone by placing God in it, is the stone unable to see, speak, smile or dance for he knows that the birth or descent of God is always for checking abnormal conditions and that strange conditions or movements in an *Archā* always portend disorders in the country or state. If an *Archā* dances, one will soon find his country in ruin and rapine.

Archās are no ordinary installations; they are the very sacred dwelling-places of God, who appears from them to His devotees both in His Personal Aspect of Transcendence as *Rāma*, *Kṛṣṇa*, *Nṛsiṃha* and the like and in the Effulgence-Aspect as the undefinable *Brahma*. To the molesters of His dwelling-places, He sometimes tries to teach sweet lessons whereby He expects them to be profited and to mend their ways.

Two English-knowing enthusiasts of a particular socio-religious community once took into their heads to kick the Lord's image in a particular shrine in practical demonstration of their seething hatred for idolatry. The function was, of course, a signal success. The image

was unmoved, but the Lord within was moved—to love, not to fury, for how can a mother find fault with the kicks of her child in the womb? Shortly afterwards, our friends had to start for attending their Convention and one of them, in the hurry of boarding a train which had just started, had an unfortunate slip from the foot-board and both of his legs were eventually amputated. The other gentleman was compelled to give up his splendidly lucrative job which he then had, as very bad symptoms of that fell disease, leprosy, appeared on his person very shortly after the kicking incident, and he is said to be still living in the foulest possible condition and in placid contentment and resignation, though his more fortunate companion merged in the Absolute long ago. Barring a few nothingarian sceptics, everyone considered their unfortunate mishaps as the result of their achievement in the temple.

Let the experiences of our misdirected friends serve us as an eye-opener, and let the *Archās* receive their due respect even though we are not able to feel the real use of their existence and presence today. For, who knows what tomorrow may mean for us, and what changes it may bring in, in our physical, mental and social spheres to make us cry for God and His alms of Love?

Whenever we feel an aversion for a stony or wooden Love-Symbol, the very moment let us not fail to think of the *Archā* at Tirupati and the surging hordes of devotees that daily pour in from all parts of our vast continent. If they go to Him, it is because they have tasted His Love, though with some of them it is of a bargaining nature, and they have heard His lovely whispering call. Even the "bargainers", the Lord calls merited (*Sukṛtsiṃha*) and noble (*Udārāḥ*), as His call could reach *their* ears also.

The Divine pigeon-player throws up His jiva-doves to brace themselves in the invigorating atmosphere of His grace, and the very moment they are out of His hands, sends forth the love-laden cry of "Āv, Āv" (come, come) for fear they may go astray and dash their wings against the Rock of Fate, or fly to hopeless distances and be enmeshed in the network of Illusion. So, it is the foremost duty of our life to think of His call first and to train our ears to attune themselves to that soft divine whisper smothered in the hopeless distraction of the worldly bustle. If we fail in this, we are lost for ever.

Remember that our world is born in Love, rests in Love, and ultimately dissolves in Love. *The love of God* Nothing else can be found in that ever-flowing stream of Love except love. But when the Serpent of Time enters it and spits its fiery venom of Death into its sparkling waters, the stream itself gets black and heated. Bubbles of misery appear on its surface. No more is it a stream of Love, but of its tainted state in the shape of Desire. Waves of Delusion raised by the terrific gales of Lust keep it ever sonorous. Its whirlpools are the fair sex and sons and daughters are its powerful alligators.

But the moment His votary tastes its bitter waters and gets overpowered, the Lord of Love descends straight

into the stream. The Serpent, of course, encircles Him and inserts its deadly fangs into His immortal body, but to no avail. The very first plunge of the Lord neutralizes the venom—for, is He not Śrī Hari, Venom-Destroyer, Himself?—and its waters are again cool and sweet. Soon His lotus-feet are on the Hoods of Time and ever they are so. The Serpent is crushed and ejected. Everything in the stream is once more lovable and of love—no more alligators and no maelstroms.

The pity is, we are as uncomplaining as the bacilli in a drop of poison inured to bitterness and callous to death. If the bitters of life could set us a-thinking, the Lord Himself would soon appear therein and their bitterness would be gone for ever through His magic touch. They are now simply another aspect of its own sweets. Only we must know Him and His "descents" when we go to the Lord Himself and sit eternally at His lotus-feet gorging ourselves with His luscious Love-Honey like the unreturning ants busy at the foot of a sugar-hill.

Hark the heavenly and hope-inspiring words of Śrī Hari Himself: "He who knows My divine descents and divine deeds in their essence is anon rescued from rebirth and Me he reaches the moment his body drops down."

May the Lord of Love sweeten your all!

In order to feed fat his family man hoards money even by foul means, but he alone has to bear the consequences thereof here on this earth as well as in the next birth.

Friends cannot bestow happiness nor can enemies inflict sufferings. Wisdom cannot fetch wealth nor wealth peace. Everything depends on the Divine Will.

One who is not endowed with true knowledge and who out of sheer vanity transgresses the injunctions of the Śāstras is bound to be caught in the meshes of pleasure and pain.

Gita-Dharma and Bhagavata-Dharma.

By H. P. SANYAL, M. A., B. L.

The term *Dharma* as used in the Śāstras signifies more than one thing. It may signify (1) the governing or sustaining principle, (2) function, (3) duty, (4) conduct, (5) inherent nature, (6) merit, (7) religious practices or exercise, (8) an ideal or a goal, (9) faith, (10) the laws, sacred and secular, (11) religion, (12) truth, etc., etc. In this way one hears of the *Dharma* of the kings, the *Dharma* of adversity (आपद्दर्श), the *Dharma* of an age (युगधर्म), and so on and so forth.

(2)

A perusal of the chapters forming part of the *Śānti-Parva* of the *Mahābhārata* will give an idea of the vastness of the field covered by the term *Dharma*. But although the *Mahābhārata* speaks of the various stages and aspects of *Dharma*, *Dharma* as such is not the theme of the *Mahābhārata*. The *Mahābhārata* is a narrative predominantly historical in nature. The heart of the *Mahābhārata* is the *Gītā*; and the quintessence of the *Gītā* is contained in verse 66 of Chapter XVIII, which is known as the चरम श्लोक or the culminative verse. It runs thus:—

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

“Shunning all other pursuits, take refuge in Me only. I will save you from all sin, do not grieve.”

While reading the *Gītā*, one must throughout bear the perspective in mind. The scene is a battle-field. The atmosphere is tense with

excitement. The bone of contention is a kingdom. One of the parties has been defrauded of it, it wants to recover the lost rights; the other party with equal tenacity wants to retain the ill-gotten gains. The words of the *Gītā* are being addressed to one of the warriors belonging to the first party. He is Arjuna, the most accomplished fighter on the field. The words are coming from Śrī Kṛṣṇa. But He is not in His usual mood. His mission here is destruction. He wants to lighten the burden of the earth by killing the hosts of vicious men who have been a load on her. He wants to use Arjuna as an instrument for this purpose. That makes a great difference. The work of lightening the burden of the Earth, as the Śāstras say, is Viṣṇu's function. Viṣṇu is an eternal Aspect of Śrī Kṛṣṇa. But when the Lord reveals Himself in His fullness, His various Aspects in all their forms become commingled with Him, and work through Him.* This is the reason why in Ch. 11, verse 32 of the *Gītā*, Śrī Kṛṣṇa describes Himself as *Kāla*, or Death incarnate. He is in the subsidiary role of Viṣṇu, who is death unto the Asuras or the vicious. Owing to limitations inherent in the occasion the battle-field of

* See *Adi Lila*, Ch 4, verse 8-10 of *Śrī Chaitanya Charitamrita*. Also—

कृष्ण जने अवतरे सर्वांश-माश्रय ।
सर्व-अंश आसि तजे कृष्णेते मिलय ॥

(*Ibid*, *Adi*, ch 6)

Kurukṣetra was quite unsuited for the revealing of the Ultimate, the Highest Truth. It has been only hinted at in the *Gītā*. The Lord leads Arjuna up to the sealed door of the sacred room wherein the Ultimate Truth is locked up. It requires much more than mere self-surrender and freedom from sin to have the revelation of the Ultimate Truth. One has to undergo discipline at the hands of a *Bhakta* and receive *Bhakti* from him. A *Bhakta* is a devotee, a servant of the Lord. He is more,—he is a Lover of the Lord, who is the Universal Self.

(3)

After the *Gītā*, as one goes on through the succeeding chapters of the *Mahābhārata* and reads the masterly and elaborate description of the horrors of the war, one feels sickened and agonized; and the question comes uppermost in the mind: "Is this the *Dharma* for which mankind was born?" As a matter of fact, Arjuna himself had his doubts. In the *Bṛhad Bhāgavatā-mṛta* Śrī Sanātana Goswāmī, after the war, puts in Arjuna's mouth that the Lord had tricked Arjuna, He did not reveal the Ultimate Truth to Arjuna. The reason probably is that Arjuna was not sufficiently qualified to receive or even to believe in the Ultimate Truth, which is *Divine Love* or *Bhakti* according to the *Bhāgavata*.

This *Bhakti* or Divine Love is the theme of the *Bhāgavata*. This is *Bhāgavata-Dharma*. Says the *Bhāgavata*:—

स वै पुंसां परा धर्मो यतो भक्तिरपोक्षजे ।
अहैतुक्यप्रतिष्ठा ययात्मा सुप्रसीदति ॥

(Book 1, Ch. 2, verse 6)

"Verily, the paramount duty of man is that from which springs unmotivated and unhampered Love for the Higher Self, which love beautifies the heart."

The characteristics of this Divine Love have been described in Book 3, Chapter 29, verses 11 & 12 of *Śrīmad Bhāgavata*. * The substance of the verses is this:—

The mark of transcendental love is an unbroken flow of the mind towards God WHO LIVES IN EVERY HEART. Once a man wakes up to the reality of this truth the outward diversity of forms ceases to deceive him. He can no longer be misled into *hiṃsā* or wrong-doing. For against whom will he lift his hand? The Beloved One is everywhere! Strike wherever you may, the blow falls on the Beloved One! Such a man looks, but does not see men and things in their outward forms; the Beloved One keeps shining everywhere.†

People who have not reached this plane of perfection, even if they intellectually appreciate this principle, cannot act up to it. That is the reason why a mere speculative or intellectual profession of a creed, divorced from purity of the heart, fails to shield

* मद्गुणभूतिमात्रेण मयि सर्वगुहाशये ।
मनोगतिरविच्छिन्ना यथा गंगात्मसोऽम्बुधौ ॥
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।
अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥

† स्वावर जंगम देखेना देखे तार मूर्ति ।
सर्वत्र ह्य तार इष्टदेव स्फूर्ति ॥

—Chaitanya-Charitamṛta Madhya Lila, ch. 8

mankind from the onslaughts of dark thoughts and evil deeds. The vision is blurred by the deceptivity of outward forms. The flow of the heart is in contrary directions. Hence in Book 1, Chapter 1, verse 2, the *Bhāgavata* says that the highest creed or *Parama Dharma* is the *Dharma* of the chosen few. Only the purest souls who have risen above all hypocrisy and ceased to be envious of the prosperity of others are qualified to enter its fold. This *Dharma* has for its goal the *Ultimate*, the Eternal Truth ; it establishes unbroken and steady communion with God Himself and uproots all suffering.

These and other connected principles have been illustrated by narratives in the *Bhāgavata*. The fundamental principles are the primary concern here. The narrative plays a subsidiary part.

(4)

The *Gītā* stops at Self-surrender. The *Bhāgavata* starts from Self-surrender. Look at the scene where the *Bhāgavata* was spoken. It is quite different from that of the *Gītā*. The central figure in the narrative of the *Bhāgavata* is King Parikṣita, who has come to know that he has only seven days more to live and who is keenly alive to the limitations and the shortcomings of his past life. He has cut off all worldly connections, made over the charge of his kingdom to his son and retired to the lonely banks of the holy Ganges. There he is observing the vow of fasting through the remaining days of his life to death. His mind has become calm

and one-pointed. He is plunged in thought: what is the duty of man? what, in particular, should a dying man do ?

King Parikṣita is surrounded by a gathering of sages who have flocked to his side from the different parts of the country, out of love for him, in order to help him through the ordeal. They are sober, retired men and have risen above the follies of the world. Many of them have solved the mysteries of life—mysteries that screen off the truth about the Self. Every one of them is eager to hear and learn about the Self. For the Self is limitless. Before this assembly King Parikṣita opens his heart, and formulates the questions agitating within him.

At this psychological moment comes a curious man. He looks like a madman. He is stark naked. His hairs are dishevelled. Out of sheer neglect his fine body has grown dirty, unkempt and uncouth. He walks unconcerned, wrapt in thought. An amused lot of urchins and women follow him. When he draws near King Parikṣita, the urchins and women disperse ; the whole assembly rises as one man out of reverence for him. For this chosen band of men had insight enough to penetrate the cloak of outward madness and see the fire of Divine Love burning within him. The newcomer is Śukadeva. It is from him that Parikṣita receives answers to his questions.

Mark the contrast between the battle-field of Kurukṣetra and this quiet assembly of chosen men on the

banks of the holy Ganges. Śukadeva finds a chastened, a resigned Parikṣita. His spirit of resignation is much deeper than that of Arjuna. All the 18 chapters of the *Gītā* were required and directed to work Arjuna up to the pitch of Self-surrender.

(5)

The *Bhāgavata* is claimed to be a gloss on the *Vedānta-Sūtras*. In point of fact, the very first words of the *Bhāgavata* are the second aphorism of the *Vedānta-Sūtras*:—

‘जन्माद्यस्य वतः ।’

The search after the truth had already begun. The inner receptacle has become fully equipped. It is ready to receive the Truth. What is this equipment ? The preceding, that is, the opening aphorism of the *Vedānta-Sūtras* is ‘अवतो ब्रह्मजिज्ञासा’, which means: “Subsequently out of that state, the desire for the knowledge of *Brahma* [springs]”.

Subsequently to what ? Subsequently to the extinction of the carnal desires. Out of what state ? That tranquil state of the mind which is brought about by *Śama* (tranquillity of mind), *Dama* (control of the senses), *Tīkṣṇā* (endurance), *Uparati* (quietism), etc. Those who have passed through these stages, they are the people qualified to hear and understand the import of the *Bhāgavata-Dharma*. It will be evident from a perusal of the first chapter of the *Gītā* that Arjuna was not so qualified. The desire for the recovery of the lost kingdom was exceedingly keen within him, although for a moment the imminent devastation

of the impending strife had staggered him. He is still attached to the world. It is for this reason that Śrī Kṛṣṇa rebukes him, accuses him of pedantry.*

(6)

Greetings over, Śukadeva is offered the seat of honour and when he sits down, King Parikṣita puts his questions to him. He asks: “what is the duty of man ? what, in particular, should a dying man do ?”

Śukadeva congratulates Parikṣita on the excellence of his questions, and says that there are innumerable pursuits to be undertaken by men. But those pursuits are only for men who have not woken up to the reality. They fritter away their time in worldly pursuits and enjoyments, like animals marked off for immediate slaughter complacently grazing on green pastures. Such men, though seeing, see not the inevitability of death and the futility and transitoriness of worldly things. But once a man wakes up to this position, it becomes his primary duty to remember God. And Śukadeva says that the remembrance of the Lord at the moment of death is the *summum bonum* of life. Therefore the primary duty of man is to direct all his activities to this end. The remembrance of the Lord is the first thing. There is more. Higher and better than mere remembrance is Service or *Sevā*. *Sevā* or Service is the fundamental or the basic principle of *Bhakti*. The range of service is infinite. The apex is the spirit of the selfless devotion of Śrī Rādhā.

* अशोक्यानन्वशोचस्व प्रज्ञावादांश्च मापसे ।

(*Gītā* II. 11)

Step by step Śukadeva leads Parīkṣita on through the different planes and types of service, *Sakhya* (friendship), *Vātsalya* (parental affection) and *Mādhurya* (wifelike love)—*Dāsyabhāva* (the spirit of service) being the basic principle.

As one progresses through these stages, one's whole being becomes steeped in and saturated and intoxicated with the spirit of the Beloved, although it continues to cling to its individuality, and is covetous of the privilege of *Sevā*. It is like a drop of water in the ocean out and out enveloped in its vastness, but retaining its individuality.

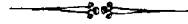
This is the *Mukta* stage, the plane where the *jīvātmā* realizes his real state. In point of fact, there is nothing anywhere in time and space

which is or can be separated from Him. The universe originates from Him, stays in Him, and fades away in Him. He alone is.

But the Lord is ever playful.* He toys with His own Self, like a child playing with its own reflection.†

In His playfulness He folds and unfolds Himself.‡ His Power is Inscrutable. It is अचटनपटनपटीयसी; it can conjure up things that are impossible. The Lord, by dint of His *Yogamāyā*, divides His indivisible Self and becomes many. It is like stretching out and coiling up.

The static aspect predominates in the *Gitā*. The *Bhāgavata* deals with the dynamic aspect. This is *Līlā*. The key to the world of *Līlā* is Love. And the *Dharma* of the *Bhāgavata* is Divine Love.



Just as the current in a river brings logs of wood into close contact with each other and then separates them at its own sweet will, in the same way Providence brings us together and then separates us from one another.

Misery and happiness, happiness and misery, such is the ever-revolving wheel of this ephemeral world. Nothing is permanent, nothing stationary. Things come to depart, meet to disperse, appear to vanish.

* लोकवत्तु लीलार्थिखल्यम् ।

(Vedānta-Sūtras, 2 11 32)

† यथार्थकः स्वप्रतिबिम्बविभ्रमः ।

(Bhāgavata X 33 15)

नाचहिं नित्र प्रतिबिंब निहारी ।

(Rāmācharaṣaṁasā, Uttarakand Garuda-Bhūsunda-Samvāda)

‡ पटवच्च ।

(Vedānta-Sūtras II 1 18.)

“Paro Dharmah.”

BY BINAY KUMAR SANYAL, B. A.

The *Bhāgavata* says:—

स वै पुंसां परो धर्मो यतो मक्तिरपोक्षजे ।
अहेतुक्यप्रतिहता ययात्मा सुप्रसीदति ॥

“That is the highest *Dharma* of man, from which issues forth *Bhakti* (Devotion) to Him who is beyond all sense-perception,—*Bhakti* which is absolutely without any motive and which flows in a ceaseless stream without any let or hindrance, and which purifies the heart.”

Now, is this *Bhakti* merely a sentiment? No; *Bhakti* is an active principle. The word means *Bhajan—Sevā—Service*. Again, how can a man serve One who is beyond all sense-perception? The answer is: Our senses, our mind, our *Buddhi* (intellect) cannot reach that Being by their own power. It is when That Being in His Infinite Grace comes down to be received by our *Buddhi* and gradually by our mind and finally by our senses, that we can have direct *Sevā*.

But what is that which induces that Being to come down? It is the desire to love Him and to make Him one's own. As a damsel feels an irresistible desire to unite with one whose accounts have captivated her mind, so do the Kathās (stories) of Him, when constantly heard with ‘*Śraddhā*’—faith, buoy up the inner self from the domain of sensuousness—‘जनवत्याशु वैराग्यम्’—unto the domain of Self-Knowledge—‘ज्ञानञ्च यदहेतुकम्’—where the

lonely soul hankers after its union with its ‘आश्रयः’—only stay, and it is this hankering—‘लौक्यम्’, which effects His Descent—“तस्यैष आत्मा विष्णुर्दे तनूः स्वाम्,”

So it is ‘*Śraddhā*’ that is at the root of this happy process. This ‘*Śraddhā*’ means one's faith in the Vedas, Vedic Smṛtis and the words of Great Āchāryas. Faith does not come from any outside agency. It is innate in every man—‘श्रद्धामयोऽयं पुरुषः’. No one can live without faith. We have faith in the earth, faith in water; faith in the air, the sun, the clouds, the rains; faith in doors, windows, joists, rafters, bridges, boats, railway trains, in fact, everything with which we are connected and every Law of Nature with which we have to deal with. The doubt never arises in our mind that the sun may rise in the west, that water may ever cease to quench our thirst, that food may lose its power to satisfy our hunger, that the firmament may ever fall down with a crash on our heads, and so on and so forth. If we allow such doubts to have sway in our minds, we shall very soon be required to take our abode in a lunatic asylum. The child has got this innate faith inasmuch as it obeys its ‘*Āptas*’—well-wishers, and also feels the inconveniences resulting from disobedience, and thus its faith is strengthened. As in the material world, so in the spiritual world the beginner must have to begin his course by obedience to and strict faith in the *Āptas*. And, can a student of

science even proceed a single step with his observation and experiment without accepting a hypothesis ?

So long as the highest consummation—direct 'Sevā'—is not vouchsafed, the 'Sādhaka' must have to practise indirect 'Sevā'—'Sādhana-Bhakti'—in perfect accordance with the Śāstras; and in the absence of the Lord in His own 'Tanu' (Divine Body) before the 'Sādhaka', he must invoke Him—the Omnipresent—in some beautiful image or picture, or 'Śalagrāma' or any other 'yantra'—receptacle—as directed by the Śāstras, and offer Him various delectable articles seasoned by the sweet spray of affection gushing out of a longing heart. The Lord accepts such offerings, as He Himself says in the *Gītā*:—

‘तदहं भक्त्युपहतमश्रमि प्रयत्नात्मनः ॥’

Says the *Chhândogya Upanisad* that the Lord has His favourite abode in the bower of lotus within our heart, and the Lord Himself affirms this by saying—‘सर्वस्य चाहं हृदि संनिविष्टः’. Hence the best ‘yantra’ is our heart, where, if we earnestly seek Him, we shall surely and certainly find Him; nay, we can imprison Him there for ever—‘सद्यो हृदयवरुध्यते’; and He becomes helplessly unmindful of fleeing away from His bondage, when we fasten His lotus-feet with the knot of sweet affection—‘प्रणयरक्षन्त्यथ वृतामिपञ्चः’.

But now the question arises whether such a thing is possible for us, who belong to the Kali age, and as such are first-rate sinners, especially when the *Bhāgavata* clearly and most unequivocally says: ‘कृतिमिः शुश्रूषिस्तत्क्षणम्’ (He can be held captive

in the heart by those virtuous souls who are inclined to listen to His stories). Yes, the question is quite proper, and indeed we have no ‘kṛti’ (virtuous act) to our credit. But the *Bhāgavata* does not leave us any scope for despair. As the Lord Himself declares in His *Gītā*: ‘अपि चेत्सुदुराचारः’ (even if he be highly immoral), so does the *Bhāgavata* expressly give out the process by which the Lord Himself purges us of all our dross:—

शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्तनः ।
हृद्यन्तःस्थो ह्यमराणि विधुनोति सुहृत्सगाम् ॥

Only let us go on hearing His sacred Kathās and He will Himself drive away all our sins from within. Does He not embolden us by his ‘Abhaya-Vāñi’—‘तेषामहं समुद्धर्ता मृत्युसंसार-सागराद्’ (It is I who deliver them from the ocean of birth and death)? So we see that in the path of “Paro Dharmah” we have a double gain: firstly, the Lord Himself delivers us from the bondage of the world, that is to say, we get ‘Mukti’; and secondly, we can imprison Him within our heart and bind Him by such a charm that He can have not the least inclination to get out of this bondage—‘विमृजति हृदयं न यम्य साक्षादरिः’.

This path is the most natural, as it belongs to our ‘Ātma’ and hence the easiest and the sweetest. The Vedas refer to this path only when they say: ‘धर्मः सर्वेषां प्राणिनां मधु’. And where is the source of this ‘madhu’? The Vedas say: ‘विष्णोः पदे परमे मच्च उत्तमः’—‘The fountain-head of all honey (sweetness) lies in the lotus-feet of Bhagavān Viṣṇu.’ And is

here any difficulty in this line of Sadhana? Absolutely none, as the Lord Himself says: 'सुखं कर्तुम्'—very pleasurable in performing. So this path is not only not difficult, but yields pleasure at every step, just as every morsel of a delicious dish brings satisfaction, nourishment and satiation of hunger at one and the same time—'तुष्टिः पुष्टिः क्षुद्रपायोऽनुपास्तम्'. And the most reassuring thing in

this line is the manner in which the Lord reciprocates at every step, which acts like the dawn before the actual sunrise.

And need I say who this 'Adhokṣaja' is? He is the *Brahma*, *Paramātmā*, and Bhagavān Nārāyaṇa in one,—He is our most Beloved, the lotus-eyed Vamśīdhara (the Flute-bearer).

Murti-Puja (Image-Worship).

BY A. SWAMINATHA AYYAR, B. A.

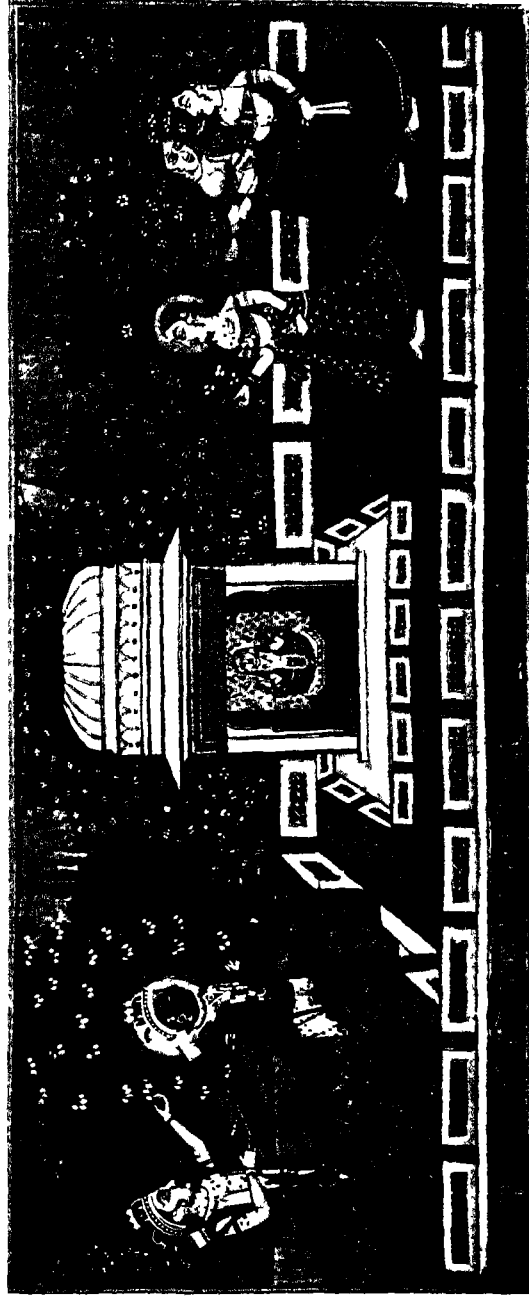
The devotional expression of life and thought seeks its fulfilment in religion, but devotion cannot obviously find expression in mere abstraction. It searches through the Cosmic Infinity for some aspect of the Personality, which it feels to be in the cosmos, on which to bestow its love upon. The lover seeks the beloved and the bestowal of that love can be with no niggard hand, else it were not true devotion, as can be seen in the soul-stirring hymns (stotras) of love and devotion addressed to the Cosmic Personality in Its various aspects and the thousand names with which that Personality is invoked. They show the love and devotion given ungrudgingly to the Beloved, the Supreme Being, out of a feeling of self-surrender of the true *Bhakta*, who feels that himself and his all belong to God, who is his only Protector and goal. A natural development is the representation in visual forms of the formless Personality of the Cosmos. Art is said to be the result of the creative process

of the mind; creation, therefore, presupposes the Creator. And in Hindu sacred art we find an amazing multiplicity of representations and an amazing complexity of phases and details of the Cosmic Personality. Sacred art in India has fixed the devotion of the true *Bhakta* to the Cosmic Personality in forms (mūrtis) of such vitality that in all but the aesthetically blind they evoke beyond their physical representations and symbolical conventions a sense of vast and infinite reality. True, none of the vast pantheon of divine images (mūrtis) can claim the right or power of being the Supreme Cosmic Personality in its entirety, but the mūrtis in their collectivity assert the essential truth of the power that is behind form. The expression of the devotional impulse and visual representation of that impulse through Art is a tangible reminder of the power behind form and an aid to devotion. An image or detail of an image takes the devotee from the physical to the metaphysical concept of the deity. Thus a *mūrti* is the reflection

of the Cosmic Being. Beauty and Art are essentially related expressions of qualities and activities inherent in the Cosmic Being. Beauty being a quality emanating from and permeated with the radiant life of the Cosmic Being, it cannot be an invention of the human mind. And since beauty is of divine origin, art—which is its embodiment—cannot but be of the same parentage. Īśvara is a manifestation of Beauty in all His works. His activity is Beauty. The Upaniṣads say: "The Self is the most beautiful, the most beloved. It is Bliss itself, *Anandamaya*; all else that pleases and is loved, is loved for the sake of it." As Īśvara is immanent in everything comprised in His universe, the aspect of His Life which is also Beauty is immanent in all beautiful things. And in this sense, Art may be said to be an attempt to bring down within the vision of ordinary mortals some of the divine Beauty of which the artist catches glimpses and which he strives to translate into colour, sound, words, forms, etc. As Beauty is clothed in Matter in which *Sattva* (harmony) prevails, it must be capable of aiding one in meditating on the Supreme Beauty (God), which is all *Sattva* (harmony). The restless mind is soothed into serenity and the feeling of *Bhakti* (devotion) is exalted. We forget forms and symbolism, for they are themselves the direct signs of an ultimate reality and do not need ideas to interpret them. Beauty of face and form is not sought for in divine images which represent mere powers and qualities of the Cosmic Personality, for example the iconographical aspect of Lord Śiva as *Ardhanārīśvara* (half-

man and half-woman), symbolizing the joint partnership of *Prakṛti* and *Puruṣa* in creation, or of *Nāṭarāja*, the King of dancers, whose steps keep the cosmic wheels in motion and at whose pause chaos would come. But expression through Art has its limitations and it obviously cannot supply a form to express the inexpressible, the unknowable, and the unconditioned. And there seemed to have lurked in the depth of the Aryan mind a scepticism about *image* being the efficient objective counterpart of the *vision*, the *rūpa* (form) being the properly aesthetic equivalent of the *Dhyāna* (meditation). And hence the hesitation to define the Infinite, to describe the indescribable in terms of concrete form. It was for this reason probably that *Mūrti-pūjā* or *Archā-pūjā* has been regarded more as a concession to human weakness than as a satisfactory means of developing God-consciousness leading to Realization. All men are not equal in their intellectual, moral and spiritual equipment and most people need helps; when they are far advanced, such helps are not necessary and they will be discarded even as the scaffolding which is indispensable during construction is thrown away after the building is completed. A French savant has well characterized images of Hindu gods as "a most ancient shoreless sea of forms incomprehensible, interchanging and intermingling, but symbolizing the protean magic of that infinite unknown that shapes and reshapes for ever all cosmic beings". The idea of representing the Cosmic Personality (Īśvara) in visual shapes and forms seems to be as old as the Vedas. In the *R̥gveda*,

The Kalyana-Kalpataru //



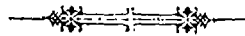
Sri Anant's Temple

we find a reference to the conservation of an image of Īśwara made of wood. In *Kaṇva-Saṃhitā* of the *Yajurveda*, we find a reference to an image of God being consecrated with all Avayavas (limbs). From the *R̥k-Saṃhitā* it appears that benefit is obtained by worshipping an image of Īśwara consecrated as above—‘तव श्रिये मरुतो मर्त्यन्त, etc.’ Images made of wood or metal by a carpenter or a smith have to be consecrated with purificatory rites before worship (*Kaṇva-Saṃhitā*).

The idea of concentrating on the Supreme Being through visual representations such as images has developed the science of Iconography. There are two styles of Iconography, the Chalūkyā or Northern Hindu style and the Dravidian style. It may be mentioned that, although the Hindus differ in their philosophical ideas, there has always been a complete accord on the manner in which their gods should be represented. Strict rules govern the method of representing the gods and the sculptor's chisel is invariably guided with exact precision. An image (*mūrti*) which is not made in accordance with rules will not be worshipped. It is believed that one who worships a *mūrti* not chiselled in accordance with rules will bring disaster on himself.

Mūrti-pūjā is of three kinds: (1) Vedic, (2) Tantric and (3) a combination

of both. Elaborate rules are prescribed as to the mode of worship, particularly in the Tantric form of worship, as described in what are known as the Āgama or Tantra-Śāstras which apply to the permanent mūrtis installed in South Indian temples, in particular. *Tantra* is described as *Sādhana* reduced to a science and *Siddhi* or realization attained as an experimentally verified fact. The word *Tantra* means a system, a method, a discipline. The *Tantra* classifies mankind primarily under three heads, namely, the man with a *divya* or divine disposition, the man with a *vīra* or heroic disposition and the man with a *paśu* or animal disposition. It follows that all men cannot realize the supreme *Brahma* by one common method of worship. So different forms of worship are prescribed suitable to the different classes of men. A man must worship a *mūrti* in the way in which he is competent to do. In this respect, Tantras may be said to correspond to the *Upāsanā-Kāṇḍa* of the *Śruti*. The Tantras or Āgamas fall under five heads, viz., Śaiva, Śākta, Vaiṣṇava, Saura and Gaṇapatya. These five classes of worshippers are collectively called the Pañchopāsakas and each of the five classes of worshippers has got its own *Tantra*. The subject is a vast and interesting one and requires separate treatment.



Everything on this earth is subject to birth, disease, decay and death. None can escape these vicissitudes. Knowing this, the wise seek liberation.

The Determinants of Dharma.

BY LALJI RAM SHUKLA, M. A., L. T.

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्ना नासौ मुनिर्यस्य मतं न मित्रम् ।
धर्मस्य तत्त्वं निहितं गुहाया महाजनो येन गतः स पन्थाः ॥

(Mahabharata Vana-Parva)

"Arguments are inconclusive, the Śrutis are also divergent, there is no sage whose opinion does not differ. The secret of *Dharma* is concealed within the heart, the path is that which the great men have trodden."

In the sacred books of this land *Dharma* is exalted over all the other pursuits of life. Without *Dharma* a man cannot be happy, he can neither have wealth and worldly prosperity nor can he enjoy sensuous pleasures

‘धर्ममूलोऽर्थं हत्युक्तः कामोऽर्थफलमुच्यते ।’

(Mahabharata Santi Parva)

The success of life in this world and the attainment of Immortality both depend on a proper apprehension of one's own *Dharma* and living a life according to it

Now what is this *Dharma* and what are its determinants? The sages have given an answer to this question. Wise men of all ages have tried to determine the nature of the *Dharma* of each individual as well as the generality of mankind, yet it would seem the more learned we grow, the farther we find ourselves from understanding either the nature of *Dharma* or of its determinants

The word *Dharma* itself is very difficult to define. It is an untranslatable word. It comprehends, as Dr. Bhagavan Das puts it, "religion, rites, piety, specific property, function, law, etc., but above all, the duty incumbent on a man at the stage of evolution he has reached and in the situation he

may be". We might use the word *dharma* even with reference to stones and plants. To understand their *dharma* is to understand the law of their being or activity. So, too, animals have *dharma*. *Dharma* here means only a characteristic property. It sometimes means simply an attribute. But *Dharma* as used with reference to human beings means something different from what it means when it is used with reference to inanimate objects, plants and animals or their functions. For instance, in the following verse —

आहारनिद्राभयमैश्वर्यं च
सामान्यमेतत् पशुमिनराणाम् ।
धर्मो हि तेषामधिको विशेषो
धर्मेण हीनाः पशुभिः समानाः ॥

"Taking of food, sleep, fear and coition are shared by human beings with other animals. *Dharma* alone is their special possession. Men who are devoid of *Dharma* are no better than animals."

Dharma is pointed out to be a quality distinguishing man from other animals. To Aristotle, the differentia of man is rationality, to the ancient Rsis of India, it is *Dharma*. Certainly *Dharma* implies rationality, but it implies much more. It has reference more to the conative aspect than to the cognitive one. But all developed conation is also developed cognition, and the former is possible only in subordination to the latter. To be able to act according to *Dharma* means to have character, to have the power of self-determination and self-control, which beasts do not have, since they have no process of ideation in their mind. They live at the

perceptual level in knowing and at the impulsive level in acting.

This would give the first condition of *Dharma*. The form of awareness which makes *Dharma* possible is that of developed ideation. Herbart was right when he said, "A stupid person cannot be virtuous." Ignorance (अज्ञान), according to the Upaniṣads, is the only sin.* The penalty awarded by the Cosmic Intelligence to those who ignore the demands of the Supreme Self is unending darkness—

अज्ञया नाम ते लोका अन्धेन तमसावृताः ।

तास्ते प्रेत्याभिगच्छन्ति ये के चात्महानो जनाः ॥

(*Ishopaniṣad*)

"Demonic are those regions and enveloped in blind gloom, whereto all those passing hence go, who are slayers of their souls"

Knowledge is the highest good man can have in life for it leads to all other good if there be any. To be able to determine one's *Dharma*, and to have this characteristic attribute to one's activities, one's mind should be developed. The rational faculty should have attained that synthesis of experience which makes co-ordination of different activities possible.

It is true that one can become aware of *Dharma* and *Adharma* only as one attains the capability to reason and also the ability to direct one's activity according to the light of reason. But this is to state a general postulate of a life of *Dharma*. How is *Dharma* of mankind determined, and how is each individual to know his *Dharma*? Indian thinkers have propounded the doctrine of *Sāmānya* and *Viśeṣa Dharma*. There are certain aspects of our being in which all human beings are alike, there are others in

which each individual differs from his fellows. When Kant enunciated the dictum "Act that principle which thou canst at the same time will to be an universal law," he enunciated only the general condition of a moral life. Christ said the same thing "Do not do unto others as you would not wish to be done by". The great Rṣi Vyāsa said—

श्रयता धर्मसर्वस्वं श्रुत्वा वैवाक्यार्थनाम् ।

आत्मनः प्रतिकूलानि परेषा न समाचरेत् ॥

"Hear the essence of *Dharma*, and hearing it, impress it on your mind. One should not do unto others what is disagreeable to one's own mind"

Manu gives the *Sāmānya Dharma* for mankind in the following couplet—

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतन् सामासिकं धर्मं चातुर्वर्ण्येऽप्रवीक्ष्यतुः ॥*

The virtues enunciated above, viz., harmlessness, truthfulness, non-thieving, purity of body and mind and control of senses, give the moral excellences that each and every individual ought to aspire to attain. In spite of the diversity of temperaments, modes of living, traditions, customs and the like, there is a ground of unity among all men. Hence the ultimate moral values of one people are intelligible to another people. Wherever there is man he tries to achieve certain ideals in life. This urge for ideals is a spiritual urge and humanity cannot be without it. It is this urge which is the origin of all religions followed by men. Hence underlying all the diversity of moral values and religious forms there is some unity among them.

* धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्वीद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

* Socrates put the same thing in another form "Knowledge is virtue"

"Fortitude forbearance self-control of mind, non-thieving purity of body and mind, control of senses wisdom, knowledge truthfulness and absence of anger these are the ten characteristics of *Dharma*"

The *Dharma* spoken of above is the *Dharma* of an individual as a human being—as a member of a race. But though the knowledge of what generally is *Dharma* and *Adharma* for human beings helps us to a certain extent in knowing one's duty in the practical affairs of life, yet it does not tell precisely what exactly each one ought to do. And unless this is determined the understanding of *Dharma* has not led us very far towards knowing what is right and what is wrong for each man. To ignore individual uniqueness is to ignore the very problem of life.

Thus it may generally be said that *Satya* (Truthfulness) and *Ahimsā* (Harmlessness) are great virtues. They are the attributes of *Dharma*. But is it desirable for all individuals to practise *Satya* and *Ahimsā* to the same extent and to practise it at all costs irrespective of time and circumstances? To say "yes" is to give an unpractical law. The Hindu seers were not so rash in giving their injunctions. Manu at one place says —

परित्यजेदर्थकामौ यौ स्याता धर्मवर्जिनौ ।
धर्मं चाप्यनुसोदरैर्लोकविक्रुष्टमेव च ॥

(Manu IV 10)

"One should relinquish the profit and the pleasure which are opposed to *Dharma*, and should cast out that *Dharma* also which is opposed to and hurts the feeling of the general public, and leads not to any joy even in the distance."

Thus if Truth goes against the common weal, it is no more a duty to follow it, nor is *Ahimsā* a duty when it is at the cost of death or miserable life to many.

Kant's dictum was thought to be devoid of all contents, whereas Manu's enunciation of the law of *Dharma* is rich with contents—it is no mere

a priori thinking,—precisely for the reason that Manu not only takes into account the universal, but the particular also. The latter can never be lost wholly in the former. At times it asserts its own claim against the universal. The universal dictates of reason have to take note of individual cases, that would not be subsumed under it. *Dharma* is "that scheme, that network of duty of each, which holds together all the children of Manu in organic cohesion, and prevents them from falling apart in pieces, in ruin and destruction".* If it means this, it cannot be a mere general statement of rules of conduct applicable alike to all men. According to birth, place of residence, society and physical environment different individuals develop different temperaments†. They must be told, however in general terms, what they should do, circumstanced as they are, and what they should avoid doing.

Thus comes the doctrine of *Viśeṣa Dharma*. It is much more difficult to determine the *Viśeṣa Dharma* than to determine the *Samānya Dharma*. What are the determinants of this *Viśeṣa Dharma* of each individual?

It is impossible to write any code that would suit all individual peculiarities. There can be no code for an individual *qua* individual. Only those

* भारणाद्धर्ममित्याहुर्धमा धारयते प्रजाः ।

(Mahābhārata)

† स एव धर्मः सोऽधर्मस्तत्र प्रति नर भवेत् ।

पात्रकर्मविशेषण दशकालाववेक्ष्य च ॥

अन्यो धर्मः समस्यस्य विषमस्यस्य चापरः ।

प्रतिष्ठिता दशकात धर्मा द्वावस्थितः स्मृतः ॥

(Mahābhārata Santi-Parva)

Dharma differs with time, place, circumstances, sex, age, temperament, vocation, stage of life, means good and ill felt &c. &c. What is righteous for one may be a veritable sin for another.

characteristics of individuals can be taken into account, which they have in common with a group at least. Thus laws can be made to suit a group. Exceptions to the rule can be pointed out to suit possible difficulties or peculiarities of environment. But all rules are meant for a class and not for every particular individual. The *Dharmasūtra* of the Hindus does it. Though it would not give the exact guidance, it is much nearer solving the problem of moral conduct or duty than the statement of general principles that apply alike to all mankind.

Manusmṛiti, in fact, all Hindu scriptures, have classified men among four groups, considering their predominant mental traits and tendencies to action. Bhagavān Śrī Kṛṣṇa also says in the *Gītā*:—

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मा विद्वयकर्तारमव्ययम् ॥

(IV 11)

"The four grades of society have been created by Me according to the grouping of mental traits and actions. Though creator of these, know Me to be a non-doer and imperishable."

ब्राह्मणक्षत्रियविशा शूद्राणां च परतप ।

कर्माणि प्रविभक्तानि स्वभावप्रसवेगुणैः ॥

(XVIII 41)

"The duties of the Brahmins, the Kṣatriyas, the Vaiśyas and the Śūdras have been classified, O vanquisher of foes! according to the qualities of each group born of their respective temperaments."

Thus, according to the *Gītā*, the great Creator has created four classes of men according to their Gunas and Karmas (qualities and actions) and members of each ought to follow the duty that is appropriate to their Gunas and Karmas. The duty for one is not duty for another. Thus killing of enemies in the battle-field, readiness

to defend one's country at all costs, is the duty of a warrior (Kṣatriya), it is not the duty of a Brahman. There is no sin in doing that which one's *Dharma* as determined by birth, temperament, and station in life enjoins on each man. One must follow his *Dharma* at all costs, however inferior it may seem as compared to the *Dharma* of another person—

श्रेयान् स्वधर्मां विगुण. परधर्मात् स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्राप्तिं किल्बिषम् ॥

(Gītā XV III 47)

Each class attains perfection by following one's own duty to oneself and society. No one ought to follow the path of another. The Brahman attains spiritual greatness through studious pursuit of knowledge, the Kṣatriya through activities for the defence of the weak, the Vaiśya through production and distribution of wealth and the Śūdra through service, that is, manual work —

ब्राह्मणस्य तपो ज्ञानं तपश्चक्षत्रस्य रक्षणम् ।

वैश्यस्य तु तपो वार्ता तपश्शूद्रस्य सेवनम् ॥

(Manu XI 237)

This division of human beings is based on a very profound psychology. It may, however, be suggested that the last two classes may be merged into one, as is also being done to-day. Between the Vaiśya and the Śūdra there is no difference in quality; the latter is but a continuity of the former class. The upper grade is the Vaiśya, the lower one the Śūdra. This would be in accordance with the general tripartite division of all schemes of thinking, so characteristic of the Indian mind, and so well elucidated in the Sāṅkhya philosophy. *Sattva*, *Rajas* and *Tamas* being the three constituents of *Prakṛti*, all created things have these in different proportions, and the nature of each object or living being is determined by the extent to which any

one of these predominates over the rest In the Brahman, for instance, *Sattva* predominates, in the *Kṣatriya* *Rajas* is predominant, while in the rest *Tamas* is the predominant quality. Now the *Dharma* of the Brahman is determined by the quality predominant in him This quality is *Sattva* Hence such a person can do great good to society as well as to himself only when he devotes himself to the pursuit of knowledge or wisdom The *Kṣatriya* is at his best in *Rajas* or activity, in doing things of valour, in driving out invading forces, waging righteous wars in doing all that brings honour, name and fame, the adoration of mankind It is the *Kṣatriya* who says —

*My honour is my life,
They both grow in one,
Take away my honour,
And my life is done.*

(Shakespeare *Richard III*)

It is to a warrior, to a general of an army that Śrī Kṛṣṇa says —

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्माद्धि युद्धाच्छ्रेयोऽन्यत्सन्निवृत्तस्य न विद्यते ॥
यदृच्छया चोपपन्नं स्वर्गादरमपावृतम् ।
सुखिनः शत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥
अकीर्तिश्चापि भूतानि कर्षायन्त्यन्ति तेऽन्यथा ॥
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥

(Gita II 11 3 34)

“Even considering your own duty you should not waver There is nothing more conducive to the well-being of a *Kṣatriya* than fight in a righteous cause It is only the lucky among the *Kṣatriyas* who get such an unsolicited opportunity for war, which is an open door to heaven [If you fail to avail yourself of this God-sent opportunity] people will pour undying infamy on you and infamy brought on a man enjoying popular esteem is worse than death.”

What would be a great sin to a man whose life is dedicated to contempla-

tion, is the very duty to him who by inborn disposition is a fighter. To make lamb of watch-dogs is to imperil the security of society. The *Kṣatriya* must remain a *Kṣatriya* and the Brahman a Brahman To try to change the one into the other is to create a muddle in society (वर्णसंकरा), one of the greatest sins that any law-giver can commit Such individuals are good-for-nothing, they can do good neither to themselves nor to others. A society that is so organized as not to recognize the individual uniqueness of each is bound to go to ruin.

Plato in his *Republic* has given a very rational justification for the classification followed by Manu (though, of course, he makes no reference to Manu anywhere) Just as the human body has three parts, the head, the heart and the abdomen and each one fulfilling the purpose appropriate to itself not only attains perfection itself but helps the whole organism to attain perfection, so too there are centres of consciousness and there are virtues appropriate to each The head is the seat of thought and hence its virtue is wisdom (in which *Sattva* is predominant), the heart is the seat of feeling, its virtue being courage (in which *Rajas* is predominant), and the abdomen is the seat of desire, its virtue being temperance (in which *Tamas* is predominant). There are individuals in whom the head is superior to heart and the belly They live the life of wisdom, others of courage, while still others cultivate the virtue of temperance The sage, the warrior and the merchant grow out of these three qualities inherent in each man It is the preponderance of one over the other that distinguishes one man from another with a different virtue.

Individuals constitute society. Hence in society there are classes with different qualities of temperament

predominant in each. Each class must follow its own *Dharma* or virtue appropriate to itself and live in subordination to a higher class. In the body, the head is above the abdomen and the heart, and thought should govern feeling and desires in a healthy mind, so, too, in society the wise, the *Rshi*, the Brahman should govern the fighter, the policeman, the *Ksatriya*, as also the tradesman and the labourer—the *Vaisya* and the *Sudra*. Similarly of the rest, the higher class has to rule the lower one, the lower to live in subordination to the higher. Then alone there is health in the body politic, in society. Else there is chaos. Thus *Dharma* is the only panacea for the ills of life individual as well as social. The law of *Dharma* defines the true relationship in which each individual stands to society. Let society expect nothing of an individual who goes against his inherent nature, his training and means. Similarly let the individual render the best that he is capable of to society by way of discharging his obligations to it.

As for each individual man, he ought to study his own psychology in order to know his *Dharma*. One cannot go against his own nature. *Dharma* is the outcome of all the latent desires, tendencies to action (*गुणवासना*) that a man has in his mind, conscious as well as unconscious. Nothing is a duty to me which does not grow out of my nature, out of my desires, conceived now or in some other life. To a certain extent an individual cognizes these latent desires through the surroundings in which he happens to be born, for they are the means of their fulfilment.* The whole world is a creation of the mind

तत्सकलमात्मनः चेतो यथेदमखिलं जगत् ।
सकलव्यति संकल्पैस्तथैव भवति क्षणात् ॥

(*Yogavasishtha*)

* Man is a bundle of relations a knot of roots whose flower and fruitage is the world—Emerson

It is through the knowledge of one's own self—the suppressed and repressed desires, the hidden regions—that one can determine his *Dharma*. All rules are simply suggestive, they cannot tell us what in each case we ought to do. We must dive deep within ourselves to know our duty. The true determinants of one's *Dharma* are the urges and hankerings that lie in us. These urges are both of the animal nature as well as of the divine nature in us. Some lead us towards sense-pleasure and others to a release from them. A life of *Dharma* is a proper synthesis of these—a life lived in the world in such a way that the *summum bonum* of life may ultimately be attained.

Thus *Dharma* is determined by several factors. Its first condition is a developed state of consciousness. This alone can make apprehension of spiritual values, nay, any values whatsoever. It is developed cognition which determines self control. Then *Dharma* is determined by the class (*वर्ण*) to which one belongs, and the stage of life (*आश्रम*) in which one is. Again, *Dharma* is determined by the individual *samskaras* that are present in the unconscious region of the mind of each individual.* These are determined by the environment in which one has lived and the upbringing, the desires one had in the past. A proper knowledge of these must be obtained to know exactly what is the duty of any individual in a given case.

But such a knowledge is well-nigh impossible of attainment by the man in the street. Hence *Dharma-tattva* has been characterized as very secret (*निहित गुहायाम्*). He can best follow what is being done by the superiors in similar circumstances. Else he can allow nature to have her own course.

* Cf. वेद. स्मृति. सदाचार स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्रादु. साक्षाद्वर्त्मस्य लक्षणम् ॥

(*Manu*)

Wait and see, the ever-budding nature will open her heart and tell you your duty. If one would simply refrain from intruding upon nature's work, one would clearly see what one has to do in life. All men will give the same advice, all fingers will point to the one thing that the oscillating individual has to do. We must do what nature has ordained us to do.

स्वभावजेन कौन्तेय निषिद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्स्वरूपस्वभावोऽपि तत् ॥

(Gita, XVIII 60)

What one would not willingly do, not recognize as one's duty, one has to do in spite of oneself. The individual mind and the cosmic mind, which has created nature, are one. The external forms of things are nothing but one's own inner desires externalized. The world is mere thought condensed or desire fructified.

Dharma and War.

By V. R. RAMACHANDRA DIKSHITAR, M A

No expression is more difficult to define and interpret than the term *Dharma* in Sanskrit literature. The question has often been asked 'What is *Dharma*?' and no satisfactory answer has been forthcoming so far. *Dharma*, says the *Bṛhadaranyaka Upaniṣad*, is the king of kings. In this connection the term has been generally interpreted as 'law'. The peculiar feature of Hindu political development is that law was not man-made. In other words, the Hindu administrative system did not envisage an institution like the modern legislature to make laws and to restrict them. To the Hindus of ancient times law was divine in scope and character, the outcome of the thinking of the sages and seers of different ages and epochs. The function of the king was to administer this law and not to promulgate any. It would be wrong to believe that law was stagnant and not progressive. As and when changes were necessary as a result of the conditions of the changing times, the king in consultation with the Śiṣṭas of the realm issued ordinances and amendments of a healthy nature. At the same time, it must be understood that the king never claimed to be a law-maker.

Law is not the only interpretation of the word *Dharma*. It is rather an intriguing expression. Even ordinary equity and rules of morality are understood by *Dharma*. In fact, the ancient Indians spoke of a broad classification of *Dharma*—the *Sādhāraṇa Dharma*, and *Viśeṣa Dharma*, or rather *Asādhāraṇa Dharma*. The first was applicable to all classes of men and women, irrespective of the community or birth in a community. These were rules of morality which should be followed by one and all. It was realized that by following these rules social welfare would be the consequence. It enabled men and women to become good citizens of the state. The *Asādhāraṇa Dharma*, on the other hand, was more exacting. It was more definite. Certain duties have been enjoined on certain classes of individuals, and these duties must be gone through. In this category, would figure largely *Varna-Dharma*, *Āśrama-Dharma*, *Varnāśrama-Dharma*, and so on. There was again what is called *Prāyaścitta-Dharma*, regulations of penance. To err is human. It may be that a certain individual had deviated from the ordained path due to ignorance or other causes. When once there was an expression of regret on his part, he enjoyed the privileges due to him as

a member of the group to which he belonged. This expression of regret was effected by means of *prāyaścitta*.

A study of the complex nature of *Dharma* as understood and realized by ancient Hindus reveals very clearly the importance of the individual in society and state as conceived by the Indian political thinkers. The state was there to protect *Dharma*, and this *Dharma* was more and more of *Varṇa-Dharma* and *Āśrama Dharma* than of any class of *Dharma*. Reduced to modern phraseology the state existed to protect law and order. It was the happy idea of ancient Hindu political theorists that law and order would be maintained in case each individual felt his due place in the society and worked for the common good. This insistence on one's duty was known by the name of *Swadharma*. Lord Śrī Kṛṣṇa had to bring home to the mind of Arjuna the importance of *Swadharma* in the hoary field of Kuruksetra through the convincing arguments embedded in the immortal *Bhagavadgītā*.

This idea is beautifully set forth in a beautiful stanza by Kautilya, author of *Arthaśāstra*

चतुर्वर्णाश्रमो लोको राज्ञो दण्डेन पालितः ।
स्वधर्मकर्ममिरतो वर्तते स्वेषु बर्त्मसु ॥

(Dh. I. 4)

The state expected every individual to do his duty. It was the extension of the concept 'My station and its duties'. The king, who represented the Hindu state, took cognizance of every *varṇa*, and of every member of the *varṇa*. The *varṇas* were four, and of these the *Kṣatriya* was a *varṇa*, which is loosely rendered as caste. The *Kṣatriya* caste was the ruling caste. It was a community of warriors and soldiers. The duties of the members of this caste were to defend the country against enemies and maintain peace. The peculiarity of Hindu society was

that it could not think of a nation in arms, but it set apart a community to do the fighting. The wisdom of this division of the whole society may be put down as the strength of that society or its weakness. There are some who look upon this system as unworkable and unpracticable. But the merit of such a system has hardly been realized by them. According to this system, the economic life of the country was not affected in any way. Trade and commerce went on as usual. The site for the battle was generally chosen in a place far away from the bustle and din of the town or city, so that there could be no disturbance of any sort to the civil population. We have the testimony of the Greek ambassador to the court of Chandragupta Maurya, who says "Nor would an enemy coming upon a husbandman at work on his land do him any harm, for men of this class, being regarded as public benefactors, are protected from all injury. The land thus remaining unravaged and producing heavy crops supplies the inhabitants with all that is requisite to make life very enjoyable." (Fragment I, p. 39, Cal. ed. 1926) Thus we see the Hindu social organization, while recognizing war as a necessary evil, provided ways and means by which there would be no economic paralyzation of the land. It may be remarked in passing that though there was a separate fighting caste as such, still members of other castes were allowed to join the rank and file, if the problem of defence demanded their service. So occasionally we find mention of a Brahman or Vaiśya taking to arms. But it was the spirit and ideal of *Swadharma* that kept up the vitality of the Hindu nation. Every *Kṣatriya* child was trained in the art and science of war, besides a routine curriculum of studies in Vedic and *Itihāsa* literature. Practical training was given to every warrior, after a prolonged period of theoretical studies. In

tournaments and mock contests the young soldier often made his mark. He knew his duty, what we call the *Kṣātra-Dharma* and he practised it to its very letter and spirit. He placed a lofty ideal before him—the ideal that was preached to Arjuna. It was that incurring death by living up to one's own ideal of *Dharma* was much superior to adopting the *Dharma* of others—

‘स्वधर्मे निधन श्रेयः परधर्मो भयावहः।’

The expression *bhayāvaha* in the above verse is very significant. It shows the evil consequences that would ensue if one followed the *Dharma* not one's own. The overlapping of functions, rivalry, unhealthy competition, and unsteady nature of the new place are some of the consequences of the modern social order where equal opportunities are provided for all. These things were avoided by a system of social organization which has survived thousands of years. War, the Hindus realized, was unavoidable. Any amount of peace meetings and diplomatic pacts would not end the institution of war. When once it was realized that the institution could not be rooted out, then devices were made to see that war was fought on healthy lines. Then came a host of ordinances which regulated the conduct of war. In fact, war was twofold—*Dharma-yuddha* and *Adharma-yuddha* or *Adharma-yuddha*. The latter division of war contained several forms of war where incendiarism, poisoned weapons, slaughter of the innocents were the normal feature. Here considerations of morality did not enter the minds of the contending parties. This kind of war is termed as the *Asuraic* form as opposed to *Dharmic* form. Even *maya* and *mīrajāla* were practised to hoodwink the enemy. When once the territory was conquered it was devastated and ploughed by asses.

The authors of our *Dharmaśāstras* and *Arthaśāstras* unanimously condemn this aspect of ancient warfare. Hence

came into being a code of war probably in the epoch of the epics, where definite regulations were promulgated. It would not be possible to go into details here. Still a few outstanding ordinances may be mentioned. The enemy should not be hit with poisoned arms. Nor should he be attacked when asleep. Fighting during nights was prohibited. Even in fighting the elephants should attack elephantmen and cavalry the horsemen. Fighting was only with equals. Non-combatants could visit the battle-field but should in no way be molested. Even women are said to have gone to the field. All glory attended the soldier who bravely fought and died on the ground. He who retreated in fear was looked upon as a coward and treated with contempt even by his own mother, if we believe the evidence in Tamil literature. The wounded soldier even of the enemy was nursed, and his family honourably treated. The defeated king was often reinstated and no harm was done to his country or its people. War was to be resorted to only when all diplomatic negotiations failed.

Imbued with such ideas and ideals, born of humane laws, Hindu *Dharma* recognized war to dethrone *Adharma* and enthrone *Dharma*. Human nature being what it is, even in the so-called golden age there were persons evil-minded. When once they got the upper hand, there ushered in a state of anarchy. Then came a hero who rooted out the evil persons and ushered in an era of peace and plenty. In this way, we can explain with some plausibility the underlying purpose of the different Avatars of God.

This *Dharma-yuddha* has been denominated by Aśoka, the great Mauryan emperor, as *Dharmavijaya*. It is a pity that scholars have misinterpreted this all-important term and make it a peg to hang the theory of Aśoka being a Buddhist on it. Aśoka was never a

Buddhist, and his *Dharmaviṣaya* has nothing to do with any propaganda of the emperor to spread Buddhist faith. It is also untrue to say that Aśoka gave up his army and devoted his life to the Buddhist mission. Aśoka, who was born and bred in the school of Kautilya, condemns in his edicts the *lobhavijaya* and *asuravijaya*—adharṁic wars resulting from covetousness and selfishness, and praises the dharmic method of warfare.

Thus the Hindu Dharma well recognized the implications of the

Kṣatriya Dharma, and insisted on every member of this community to do his *swadharma*—to fight out the enemy whoever he be, and thus to promote the best interests of the state. He discharged his debt to the state by living up to his ideal animated by a heroic spirit and valour. While giving its seal of approval to war, Hindu Dharma inculcated certain healthy restraints, which left untouched the arts and crafts of the realm, and left unmolested the non-combatants of the state.

Spiritual Determinism.

By A FRIEND.

If there is any thought that pre-eminently marks out Indian philosophy and culture from those of the West, it is the thought of Spiritual Determinism or *Adṛṣṭa*. There are several sects and philosophical systems that originated in this land and are still current. Some of them appear absolutely opposed to others—they are so mutually divergent. Some believe that the world has evolved out of a Conscious Being (*Īśvara*), that it is a Conscious principle that ordains all events in this world, whereas others hold that an unconscious Nature (*Prakṛti*) is the cause of the world, and that its events mechanically follow one after another. Some say that the world is eternal, while others say it is not—it has a beginning and an end. To some the world is real, to others it is unreal. There are bold philosophers who assert that even the idea of God is simply a product of man's mind, there is no reality corresponding to that idea. Some deny the existence even of the soul, whereas others emphatically assert its existence.

But there is one concept in which all the systems and all the sects agree,

it is the concept of *Adṛṣṭa* as a determinant of all our life activities. Whether a person is a theist or an atheist, whether he is a Vedānti, or a Naiyāyika, a Buddhist or a Jain,—whether he believes in the doctrine of *Bhakti* or in the doctrine of *karma*, he surely believes, if he has in him the essence of Indian culture, in the doctrine of *Adṛṣṭa* or Spiritual Determinism. Even the possibility of next birth is derived from this concept, just as, according to the doctrine of Kant, proof of the immortality of the soul lies in the moral imperative with its ultimate implication of a *summum bonum*.

What is this Spiritual Determinism and how are we to distinguish it from Natural Determinism which the scientists and the materialists, *i.e.*, philosophers of the West try to uphold and which, according to us, is absolutely false. According to Natural Determinism, all the events of the world are coming about mechanically according to certain blind laws that govern the movement and change of Matter. According to Darwin, the law is the law of adjustment, Spencer called it the Law of Evolution.

The mind and the brain are identical to them. The brain is a fine form of Matter, so is the mind. The mind has no privileged place in the scheme of things. Mental states depend on physical events, the environment supplies to the mind not only its content but its very form.

As against this there is the Indian doctrine of Spiritual Determinism. The mind, according to us, is the central fact of reality. Even the Sāṅkhya and Buddhist philosophies, which advance apparently a mechanical view of things, are fully Idealistic. Even the Realistic philosophies of India (viz., Nyāya, Mīmāṃsā and Jainism) are not materialistic—they, too, give a privileged place to Mind, whereas those that are non-Realistic (viz. Sāṅkhya, Vedānta, and Buddhism), of course, say that Mind is at the root of all that we see in the eternal Nature. It is true that in Sāṅkhya a distinction is made between Mind and the Soul (*Puruṣa*) and as compared to the latter the former is regarded as non-intelligent. But still *Buddhi* or *Mahat* (cosmic Intelligence) is asserted to be the genesis of all that is seen in perceptible Nature (व्यक्त).

Thus in the Indian systems of thought Mind nowhere occupies an unimportant place. In all systems its activities are regarded as the determiner of pain and pleasure, liberation and bondage—'न वा मनुष्याणां कारण बन्धोक्षयो' (Manu). In the mind lies the root of all the evil from which man suffers and of all the good which he can ever attain.

The law of causation that operates in physical Nature operates in the mind also as a matter of fact, what we read in external Nature is simply a fact of mental events externalized. Kant said "It is understanding that maketh Nature." It is true both in the sense that without the synthetic

power of understanding sensibility would not be intelligized or conceived as Nature, as well as in the sense that all events of Nature are correlates of mental events. The laws of Nature are really the laws which Mind has made to apprehend or make what is called Nature. They are laws that apply to all phenomena—be they mental or physical phenomena. All that exists as a fact has to submit itself to the categories of the understanding—e.g. causation, substantiality, etc.

Hence the Indian thinkers believe that mental events, which are the causes of physical events, are as much determined by the law of Causation as the latter are. No mental (or spiritual) energy is lost just as no physical energy is lost. A thought once conceived is bound to bring about its result. The immediate result may not be manifest, but in the long run the stored up energy of the thought brings up tremendous changes in life. The potential one day becomes kinetic. The potential powers of the mind—the stored up energy of the previous mental processes or thoughts—makes up what is called the *Adṛṣṭa* of a person. It is this which determines life events. And so—

*Man is his own star,
Our acts our angels are*

The *Adṛṣṭa* is the accumulated energy of all thoughts and desires that have ever been conceived by our mind. It is not an outcome of one birth, but of many births. The body we have, the environment in which we are placed, is the outcome of previous willing—it is the outcome of *Adṛṣṭa* or that spiritual force which we ourselves generated at some time or other. We cannot get rid of this *Adṛṣṭa*. If we believe in the immortality of the soul and in the uniformity of Nature, we have to believe in the concept of

Adṛṣṭa, for what else is there to determine the character of the soul as it takes birth in different bodies? By what other principle can we explain the differences in fortune, position and environment that we see in men from their very birth, unless, of course, we begin to believe that all Nature is a blind whirl of events? The other alternative of the doctrine of Fate or of the Autocracy of God is repugnant to human reason. The understanding has to pass a self-denying ordinance before accepting such a principle. Those philosophic systems and those religious thoughts which do not believe in this doctrine of *Adṛṣṭa* really believe in an irrational principle as determining the events of the world. Neither can they establish the immortality of human souls nor can they establish the justness of a spiritual Being. It is really a wonder that the philosophic systems and religions of the West have not recognized the principle of *Adṛṣṭa* and yet have tried to make man believe in personal identity and the continuity of existence after death.

The doctrine of Spiritual Determinism has permeated all the different levels of Hindu society. It is said that nine-tenth of the troubles and pains in this world are mental. This mental pain arises from the fact that we apprehend in connection with our lives many events and facts as they should not have been according to a just ordinance. If only we could be reconciled with ourselves, we would soon be reconciled with the world also. This self-reconciliation comes from true understanding. We cannot alter 'the laws of Nature. Their operation is uniform. If we could understand the 'Why' of every event of our lives, we would not fight the symptoms, but would go to the root cause.

17—D. T. N.

The doctrine of *Adṛṣṭa*, as it explains so many events of the world occurring in connection with ourselves, is very helpful in reconciling a man to his lot. It is probably this, more than anything else, that has made the Hindu so serene. How patiently he endures suffering, at times unjustly inflicted, is a marvel in itself!

Many a time we witness haughty persons pushing down the poor, gentle villagefolk. We have seen motor cars running over these simple people and injuring them. They, however, bear it all and curse none. Of course, this attitude has encouraged the exploitation of the weak, by the strong and unscrupulous persons. Hence they have to be roused to a sense of indignation to get the wrong righted. Yet, looked at spiritually, the attitude of the mind which endures suffering patiently is much more commendable than the cursing, reviling attitude.

We always connect events of this life to those of the lives gone before. If nothing happens without a cause, the events of this life must have a cause in a life that went before. Scientifically we may not be able to prove that there have been lives before and there will be lives hereafter. But the assumption of a previous life is a moral and rational necessity. If all is to be over with the grave, there will be no value for a moral act in the eyes of most men. There are people who urge that morality could be based on psychological grounds. They do not realize that some sort of religion—a belief in supersensuous existence—is also a psychological necessity. The purely scientific or empirical psychology explains nothing. It cannot explain its own assumptions and concepts.

The *Gītā* and *Yogavāsīṣṭha*, two of the basic books of Hinduism, try to convince the readers that every event

has a cause, and one cannot get rid of his own nature, in which lies the cause of the world phenomena as related to the individual. When Arjuna wanted to quit the field of battle, Śrī Kṛṣṇa showed him in the *Virāṭ Puruṣa* what his own mind had created for him. The cosmic mind had already achieved in the unseen what the individual mind was trying to achieve in the seen. One cannot will one way and see things realized in another way.

So, too, has Vasiṣṭha tried to impress on Śrī Rāma, through various anecdotes, that one should undergo the experiences of the world as ordained by his *Adṛṣṭa*—previous desiring. There is a split in the personality of one who tries to go against himself. The world simply projects those pictures which are in the film of the mind. The film is prepared out of previous experiences and desires. We can see nothing on the screen that is not in the film. Hence one should not storm against himself when one finds that one wants one set of circumstances and there is actually another set present, which baffles his immediate planning.

There is the story of Līlā in the *Yogavāsiṣṭha*. Her husband dies in her youth. She mourns the loss. She calls

Saraswatī, whose devotee she is, to explain why she should have been made a widow in youth. Saraswatī then makes her enter the inner regions of her own mind to make her know the cause. She finds there that the union of the king with Līlā was due to their previous desiring and that the king did not want to live long. The purpose for which he had been born in the person of a king had been served and it was not for his spiritual benefit any longer to continue in that body. In his previous birth, he was a *Rṣi* who wanted to realize God. But there was a desire for kingship also, which stood in his way of God-Realization. As soon as the required experience was attained the *Rṣi* entered on the previous path again.

We are all like travellers making journey to the city of God. Our load of sins will gradually disappear, we cannot disburden ourselves of them at once. All men suffer and enjoy things in this world due to previous desiring. It is this which becomes their *Adṛṣṭa* and it is this which determines life events. Not external nature or environment but Mind is the maker of our destiny. It is the most powerful thing that exists. Nature correlates to the moods of the mind. This is the doctrine of Spiritual Determinism.

From the Absolute *Brahma* have all sprung and in the *Brahma* again they all dissolve. Having realized this, the seers attach no value to this passing show.

The more a man renounces worldly joys, the happier he is, and the more he seeks them, the more miserable he becomes. Thus in the quest of earthly pleasures man brings complete ruin to himself.

Happiness or misery, good or evil, come what may, a wise man will not be carried off his feet. He is verily a fool who is carried away by them, for the wise know the evanescent nature of this world and are not, therefore, affected by the events of the world.

The Fourfold Way of Dharma.

By L. N. Garde.

Manu, the greatest of Law-givers, lays down the fourfold way of determining *Dharma* in the following verse:—

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्दर्शनस्य लक्षणम् ॥

(*Manusmṛiti* II. 12)

"*Veda* and *Smṛiti*, and the way of living of ideal men, as also the liking of one's own self: these four, it is said, constitute *Dharma*."

I cannot at present do anything better than to make an attempt to understand this fourfold way or rather these four aspects of *Dharma*, as laid down by Manu himself, as my contribution to the 'Dharma-tattwa Number' of the 'Kalyana-Kalpataru'.

Of these four aspects, the one that one can most easily get hold of is the last in the order—'स्वस्य च प्रियमात्मनः', the liking of one's own self. If it means the liking of one's mind and if this were the only way of determining *Dharma*, each and every being of this world would have become the very embodiment of *Dharma*. For each one of us is wholly and absolutely devoted to one's own liking. The general rule that reigns supreme in the world is the rule of one's own liking. But unfortunately for the victims of their own liking, this is not the only way of determining *Dharma*; nor one's own liking is meant here by the phrase 'the liking of one's own self'. It is not the liking of the sense-mind that is meant, but

the liking of the self, which is certainly a deeper reality than our surface-mind. The liking of our mind may not always be the liking of our self. Our mind may leap at things which our self may abhor. So, our mind is not always sure of what is good for us and what is evil. It has to place all its problems of right and wrong before the higher authority of conscience, and submit to its dictates. For conscience knows more perfectly than the sense-mind what is right and good for our self and what is wrong and evil for it. This resort of the mind to its discriminating power, the conscience, is one way of determining *Dharma*, and this is the first step in the ascending order of *Dharma*. This discriminating power of conscience is the foundation on which the whole edifice of *Dharma* is built. Stifling of conscience is no uncommon thing, but a stifled conscience can have not even the remotest touch of *Dharma*, the eternal principle which holds the universe and all its beings and things, and a knowledge of which alone is the surest way to real happiness of individuals and nations and the whole universe. When one professes to know the principles of *Dharma* and to give out one's theories to men to lead them along the right path, one must be sure of his conscience, whether it is in right working order or is in a state of perfect disorder. For the first condition of a flawless determination of

Dharma is the conscience in its right working order, unstified and unhindered by any personal liking, notion, choice or preference of the sense-mind. This is what I think the great law-giver Manu means, when he speaks of the liking of one's own self.

But Conscience, though a powerful agency of discrimination, is yet, in ordinary human beings, invariably dominated by their sense-mind and to make sure of its right working and to restore it to its original purity and effective power, one has to look around and judge himself by the standard set up by men whom one considers to be, more or less perfectly, the ideal man. This is *Sadāchāra*, the standard of right living set up by those who live in *Sat*, the eternal truth, the truth that survives all conditions, the truth that is behind one's conscience. We have to judge ourselves by their examples and grow into them. This requires an association and a closeness with them. Good books do the same thing as good men, but the living and direct influence of the living great is always greater than all the good books put together and therefore one must, if he can, seek their company and live with them and grow into their liking. This is the second step in the ascension.

The third step is the *Smṛti*, the knowledge given out by those who have lived up to that knowledge, the eternal truth which in the second step has been indicated by the term *Sat* and in the first by *Ātmā*. The term 'Smṛti' itself indicates something of which it is a *Smṛti*, a memory.

The whole body of literature called *Smṛti* is a direction for work aimed at and issued from the same *Sat Ātmā*, the original and ultimate truth from which the world proceeds and towards which it moves, and any defiance of which becomes for us and our world a cause of pain and grief. We cannot understand by our own mental efforts, unaided by those who have lived up to that truth, the real significance of the contents of this vast body of literature known as *Smṛti* and make use of it rightly and in the right direction. First, therefore, one has to decide to live up to his own conscience and then to judge himself by the standard of his own living ideal, by associating with them, and thirdly to receive the living knowledge from them, the knowledge that made them your ideal. This is *Smṛti*, the third step in the ascension, the living memory in constant association and the indirect knowledge received from them.

Then comes the fourth step, the *Veda*, the direct word of the Divine, the Source and Goal of humanity.

We are very far from the Divine, so far away that we do not even know that there is a Divine who constantly helps and influences and guides us towards Himself. Not only that, we think that any conception like that is a hindrance in our way; for we cannot do many things that we like to do, if and when we are reminded of the Divine. Our mind is too engrossed in worldly thoughts to look deeper into ourselves and see or feel a presence beyond what we call ourselves. We do not even know ourselves. So,

there is nothing to wonder at about the state of our affairs to-day, in which the Divine has no place. The Divine, the Scriptures proclaim, lives in the heart of every being and there is an attempt to-day to oust Him, not only from temples and memories of men but from the smallest corner of the human heart as well. This state of things reminds one of the days of Kamsa who left no stone unturned to unearth the Divine and annihilate Him. History has been repeating itself and it may repeat the same old story again and that, too, on a much larger scale. These days seem to be the days of denial of God and all that that denial demands. There must be some mysterious fiat of the Divine Himself behind this dominance of Ignorance of the most arrogant type over the human mind. But why look to others? Let us look into ourselves. Is our Conscience in right working order? Are we judging it by the examples of men of right knowledge and, therefore, of right action? Are we growing in that knowledge? If we do, we have every reason to climb to that step also where we can have the direct word of the Divine, the *Veda*.

The Vedas are the direct word of the Divine. People believe them to be so. One may contend that it is a superstition. But there are men who can demonstrate the truth in a way which can leave no doubt in the mind of a sceptic. There are men who can by a perfectly accurate reasoning prove to the hilt that the Vedas are really the direct word of the Divine and that they are not mere roving in a vast stream of imagination. They

are truths, not fancies of an ignorant imaginative mind. The Vedas are the eternal truths given to mankind to guide them in their way of living in the world. The language of the Vedas is a language which men cannot understand as easily as one could perfect himself in any branch of knowledge which does not go beyond Matter, or even all such branches combined together. The way to that knowledge is a ladder of which the first step is conscience, the second is growth in the standard of life set up by men of knowledge and the third is knowledge of the world-life based as it is and should be on the eternal principles of the Basic Truth which the Vedas reveal.

The knowledge of the Vedas, the direct word of the Divine, is the first principle of *Dharma*; the second, its constant memory, the third, the standard of living set up by ideal men of right knowledge and right living, and the fourth, one's own conscience unstified by ignorant demands and desires of the sense-mind. The power of conscience is directly the fourth step of the eternal truth in its descent into the human mind. If one could keep this power pure and free from all the dross that so readily accumulates itself over its surface, one could be sure of his foundation and sure of the whole structure. But conscience alone is not a sufficient guide unless all the impurities associated with it are washed away and all mental ignorance wiped out, by constant association with men of the right type and by a steady growth into a constant remembrance of, and active approach towards, the

Goal which had been set before the world even before the work of Creation was taken up. To begin with, conscience is the first step on this side of the ladder. A decision to obey the conscience and a persistence in that direction for a long time opens the way up towards the further steps.

The action of the Divine begins with the *Veda* and the action of the human being begins with his conscience. When the conscience meets the *Veda* in perfect harmony and in oneness with it, the fourfold path is complete and the four steps become the four

aspects of a single principle of *Dharma*. *Dharma* speaks through the *Veda*, acts mentally through the *Smṛti*, lives in life through men of *Dharma*, men of the ideal type, and aspires through human conscience. Let us aspire, therefore, through our conscience, live up to the standard of the living embodiments of *Dharma* through our life, grow into the knowledge of the eternal truth through our mind and finally come to receive the direct word and command of the Divine through our whole being, as did Arjuna in the *Bhagavad-gītā*.

Image-Worship as a Practice of Devotion.

BY KRISHNA DATTA BHARADWAJ, M. A., ACHARYA, SHASTRI.

The utility of idol-worship can be established from two points of view, viz., the point of view of *Yoga* and the point of view of *Bhakti*. Those who practise *Yoga* aim at absolute isolation or *Kaivalya*, and follow the rules and regulations enjoined by the sages. The path of *Yoga* has several branches such as *Laya-Yoga* and *Haṭha-Yoga*, etc.; but the *Aṣṭāṅga Yoga* (or the *Yoga* having eight steps) is the best of all.

Those who pursue this eightfold path of *Yoga* require, at the sixth and the seventh stages (viz., *Dhāraṇā* and *Dhyāna*), some devices to concentrate the mind, and for this purpose idols are very useful. An idol is kept just in front of the eyes, and looked at for some time, after which the eyes are closed and the mind is made to visualize it. In the

beginning the mind is able to catch rough glimpses, but the view becomes clearer and clearer after a prolonged practice. So long as this mental image exists in the mind of a practising person, he or she cannot contemplate upon objects other than the idol. This state is called *Dhyāna* (meditation). The next and the final stage is *Samādhi*, where this mental image gradually vanishes and a kind of voidness takes its place, which is the *summum bonum* of the *Yoga-Sāstra*, because it is here that the Self is able to realize itself.

A number of verses can be quoted from the Puranic literature, which advise concentration of mind with the help of idols. The idols recommended by the scriptures for this purpose are those of the principal gods of the Vedic pantheon. They

did so, because they preferred images of gods to those of terrestrial objects.

So an idol plays a very important part in the life of a *Yogi*. But the idol-worship which is in vogue in the Hindu temples of India is totally different from what has been stated above. A *Yogi* does not actually pay homage to the idol through water, sandal paste, flowers, sweets, etc. He does not see any sense in it. For him the idol is an ordinary thing of earth, stone, wood or metal; and he does not wholly depend, for his Yogic practice, upon any particular image.

If he cannot get, for instance, an idol of Śiva, he can carry on his work of meditation by using another idol,—no matter whose it is. He may use for this purpose a Napoleon's statue or Maharana Pratap's image, and so forth. Even a beautiful toy can be of immense value to him, since it is as good as an idol placed in a shrine, so far as meditation is concerned. A divine image is not therefore indispensable for him, while in the cult of *Bhakti* the worship of the idol cannot be dispensed with.

God is invoked* by the devotee to come from His supernatural eternal abode and dwell in the image temporarily or permanently, as the case may be, with a view to receiving oblations. The fervent desire of the devotionist is granted and God manifests Himself in His celestial aspect within the image. From this time onward the idol is considered to be

very sacred on account of its being the holy seat of the Deity. Although everything in the world is God's body, since it is permeated and enlivened by God, yet it is His special manifestation in the idol which accounts for its adoration.

The Deity and the sacred image are generally identified; but the worshippers offer their flowers, fruits and other articles to the indwelling conscious entity and not to the unconscious image.

That the images presided over by the Deity can smile and speak is corroborated by writings of the ancient and the modern literature. The *Sadvimśa Brāhmaṇa* indicates, for instance, that the images dance* and do other similar actions to show some extraordinary conditions. There is a clear reference in Tulasidāsa's *Rāmāyaṇa*† to the fact that Pārvatī, pleased with Sītā's worship, exhibited her pleasure with a smile which was apparent on the lips of the image. Such images are undoubtedly the material bodies of the gods, and a worship of the same can procure a speedy fulfilment of the devotee's desires.

Reverence to Stone (image) presided over by Deity is mentioned in unambiguous language in a verse of the *Atharva-Saṃhitā*‡ also, and it can be safely maintained that image-worship has been practised by the devotees from time immemorial.

* भावाभावादिषु स्वाय न्यस्ताङ्गं मां प्रपूजयेद् ।

(*Srimad Bhagavata* XI. vii. 24)

* दैवतप्रतिमा हसन्ति.....नृत्यन्ति ।

† खसी माल मूरति मुचकानी ।

‡ ऋषीणां प्रस्तोऽसि, नमो दैवाय प्रस्तारय ।

This image-worship is a part of Devotion, which results in a vision of the Ultimate Reality. Some say that the Ultimate Reality has no form, hence His vision is impossible. The argument put forward is that form is an outcome of ignorance, and *Brahma* in its highest aspect is formless. But the statement is not favoured by the scriptures. *Brahma* is called formless because It has no form made up of *Prakṛti*. It has, on the other hand, a unique form of Its own, which does not differ in quality or substance from

the Reality just as a sugar-toy does not differ from sugar.

Image-worship in some form or other is prevalent all over the world. Even those who openly deny it, do it unconsciously. Is not keeping photos of friends and relations a sort of image-worship? Friends and relatives are worldly objects of adoration, hence the result of their worship through images and pictures is limited and transitory; while a worship of Divine idols conducted on proper lines can lead the devotee to the eternal abode of Bliss.

Twelve Kinds of Gurus on the Path of Salvation.

BY RAMACHANDRA KRISHNA KAMAT.

"This quickening impulse cannot be derived from Books. The soul can only receive impulse from another soul and from nothing else."

—Swami Vivekananda.

वेदान्तानामनेकत्वात् संशयानां बहुत्वतः ।
वेद्यस्याप्यतिमूक्ष्मत्वाच्च जानाति गुरुं विना ॥

"Vedānta is varied, doubts are many and the principle of Self is extremely subtle; therefore a man cannot know it without the aid of a *Guru*."

If a teacher is necessary for acquiring the knowledge of worldly things, then how much more is the need of a *Guru* in our efforts to attain the knowledge of *Brahma*, which is very subtle and extraordinary? So far as worldly knowledge is concerned, a student may get it even if he has no devotion and respect for his teacher.

One finds that in schools and colleges the student world has little or no respect for their teachers and professors, but they are able to acquire the necessary knowledge from their professors if the latter are experts and have mastery over their subjects. Merely by reading books a student cannot pass an examination, similarly by reading spiritual books alone nobody can attain the knowledge of *Brahma*.

Brahmajñānī means one who realizes everything including himself as *Brahma* and not one who is only well-versed in book-learning.

Not the *Guru*, but faith in the *Guru* is the saviour. Not the *Prapañcha*, but attachment to it is harmful. *Prapañcha* does not mean wife, children, home and such other mundane objects. One can abandon these if he chooses. Time has created

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Bhagavan Buddha

them, and Time will destroy them. Therefore their abandonment or their destruction can hardly help the progress of a spiritual disciple nor can their possession or existence prevent his onward march on the path of spirituality. *Prapañcha* really means 'I' and 'mine'; and of these the thought of 'mine' depends on the 'I' thought. So it naturally follows that 'I' thought is the root of all *Prapañcha* and this 'I' thought or ego must leave us entirely, if we are to attain the knowledge of *Brahma*. Egoism (*laghubhāva*) disappears from the heart when Divine faith in the *Guru* (*Gurubhāva*) is installed therein. Egoism is the root cause of the manifold distractions of our mundane life, and faith in the *Guru* is the only infallible remedy against it. A mother is different from *Matṛbhāva*, a father from *Pitṛbhāva*, a son from *Putrabhāva*, a husband from *Patibhāva* and an enemy from *Śatrubhāva*. In short, a particular person is the cause of a particular feeling in us. So a *Guru* is the cause of *Gurubhāva*. It is not that the paternal, the maternal, the fraternal and the various other kinds of relations always produce a corresponding *Bhāva* or feeling and no other. Sometimes even contrary feelings are created in us by those very relations. Yudhiṣṭhira knew very well that Duryodhana and the other Kauravas were his enemies, but did not entertain any feeling of animosity towards them; therefore he is known as Ajātasatru. There was a Bhil boy named Ekalavya, who went to Droṇa to learn the science of archery; but

Droṇa refused to teach him because he was not a Kṣatriya and hence unworthy of receiving the knowledge. Resolving that he would not learn archery from anybody else than Droṇa, he made an earthen image of him and placing *Gurubhāva* in it, he acquired the knowledge of archery and surpassed even Arjuna, who was an actual disciple of Droṇa. This is a well-known episode in the *Mahābhārata*. That Śrī Chaitanya and Swami Ramakrishna Paramahansa entertained *Matṛbhāva* for their wives, is a well-known historical fact. A Śalagrāma is a simple black stone. If we can worship it as a living impersonation of Lord Viṣṇu, conniving at the inertness, etc. of it, can we not overlook the common defects and human failings in a *Guru*, and adore him? But let us try to analyse and understand what *Gurubhāva* is.

By *Gurubhāva* we mean that the *Guru* and the *Brahma* are one and the same. We must worship the *Guru* as if we are worshipping the *Brahma*. If we continue this practice, the ego in us will be destroyed and *Brahmabhāva* installed in its place. The 'I' principle (ego) is very delicate and at the same time stern. It cannot melt like butter and wax by the application of a small amount of heat, but requires a greater degree of heat as in the case of tar. We are not ashamed of humiliating ourselves by falling at the feet of our superiors though they are undeserving, and prostrate even at the feet of our wives; but we feel shame in giving respect to a saint or an image of a deity because this

humiliation touches the very core of our ego.

The body can sustain serious injuries, but ego (I-ness) would not. In course of our spiritual discipline the imperfect ego (I-ness) has to be trampled down; we cannot attain the spiritual goal without doing so. This is a law of Nature; who can transgress it? The laws of Nature are inviolable. In short, to do away with the ego or I-ness (*laghubhāva*), we have to resort to *Gurubhāva*; for *Brahmabhāva* has its root in *Gurubhāva*. This is also according to Nature's law. This is accomplished by surrendering or offering ourselves to the *Guru*. The *Gītā* says:—

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ।
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ॥

"From attachment proceeds desire and from desire arises anger. From anger ensues infatuation and from infatuation loss of memory. From loss of memory follows loss of reason and from loss of reason results complete ruin."

We get curds from milk, butter-milk from curds, butter from butter-milk and ghee from butter. This is only a natural process. In a similar manner the above quotation from the *Gītā* aptly and eloquently tells us that attachment to worldly pleasures leads one to ruin by successive stages. So it follows that faith in the *Guru* creates *Brahmabhāva*. *Śruti* tells us that one who knows *Brahma* becomes *Brahma* Itself, 'ब्रह्मविद् ब्रह्मैव भवति'. The *Guru* and *Brahma* are one and the same and it is, therefore, clear that

the maintaining of *Gurubhāva* is worshipping the *Brahma*.

The knowledge of *Brahma* (*Brahmajñāna*) means awareness of *Brahma* (*Brahmabhāva*), which is realization of *Brahma* (*Brahma-Sākṣātkāra*), and that means the realization of divine ecstasy or Bliss (*Brahmānanda-Sākṣātkāra*); through this alone man gets liberation from the bondage of *Prakṛti* or the cycle of births and deaths. This is called salvation or the highest Human Goal.

Now let us see what *Śāstra* is? Some learned people with the aid of their subtle intelligence and intuitive experience discovered that there is a close and quite inter-connected mystic relation between the several stages of evolution of the self into the great *Ātmā*. The *Śāstras* are the laws regarding the evolution of soul and are unchangeable like the laws of Chemistry. It is a gr̥oss mistake to transgress them. An offender in a kingly court goes unpunished sometimes, but one who transgresses the laws laid down by the *Śāstras* would not be able to avoid the consequences; for these *Śāstras* are the statements of subtle facts regarding the soul, which is the most sensitive, the most delicate of all delicate things and at the same time an all-embracing element. These laws, like the laws in practical sciences, are infallible; ignorance of law is inexcusable and punishment for breach of law is unavoidable. The principal law upon which the whole spiritual science hinges, is that *Gurubhāva* results necessarily in *Brahmabhāva* and thereby liberation of soul comes as a matter of course. One who

has to attain salvation or supreme joy, should realize this and humble himself before the *Guru*. Thousands of quotations from the Śrutis and Purāṇas and utterances of saints echo the same opinion. They are well-known everywhere and hence I need not occupy more space by quoting them. I shall therefore, without much circumvention, turn to the twelve kinds of Gurus mentioned in the Śāstras to satisfy the curiosity of the readers of the *Kalyāna-Kalpataru*.

As soon as the Almighty Lord finds that disciples are really craving for a *Guru*, He sends Gurus of varying powers, suitable to the respective capacities and other merits of the disciples. The disciple must examine his heart first before he starts examining his *Guru*. One ought to become a true disciple (*Satsiṣya*) before he goes out in search of a true preceptor (*Sadguru*). This is the preliminary and essential condition. Lord Śrī Kṛṣṇa has spoken about this to Uddhava in Chapter X of Book XI of *Śrīmad Bhāgavata*. He says: "The disciple must abide by Rules and Regulations and should strongly believe that the *Guru* and God are one and the same and worship him with all fervour and sincerity. So also he *must be humble, unprejudiced, very alert and extremely cautious and devout, should be free from selfishness, must have a feeling of great love towards his Guru, must be steady and inquisitive, must be desirous to know the Reality and must always speak the truth*. Such a disciple, according to the Divine laws of Nature, is introduced to one of

the twelve kinds of Gurus mentioned below.

NOMENCLATURE OF GURUS

1. Dhātuvādī Guru, 2. Chandana Guru, 3. Vichāra Guru, 4. Anugraha Guru, 5. Pārasa Guru, 6. Kachchhapa Guru, 7. Chandra Guru, 8. Darpaṇa Guru, 9. Chhayānidhi Guru, 10. Nādanidhi Guru, 11. Krauñchpakṣī Guru, 12 Sūryakānta Guru.

I. *Dhātuvādī Guru*:—This kind of *Guru* ensures salvation to his disciples by making them practise various kinds of Sādhana such as pilgrimages to holy places, observance of religious penances especially of a physical nature.

II. *Chandana Guru*:—Just as a sandal tree imparts its own fragrance to other adjoining trees (excepting bamboo trees, plantain trees and the like), even so a *Guru* of this class liberates his faithful disciple merely by his company, but is powerless to do anything in the case of those that have no faith in him.

III. *Vichāra Guru*:—This kind of *Guru*, powerful as he is, removes the sluggishness of the intellect of his disciple, clarifies his ideas about what is eternal and what is perishable, what is real and what is unreal, what is material and what is immaterial, and opens to him the realm of revelation slowly but unmistakably by constant appeal to his reason (*Buddhi*) alone.

IV. *Anugraha Guru*:—In this case, the disciple is blessed by the mere grace of the *Guru*. The oceanic love of the *Guru* purifies the disciple and the *Ātmā* is revealed to him without much trouble.

V. *Pārāsa Guru*:—Just as the mere touch of a *Pārāsa* (the philosopher's stone) transmutes the baser metals into gold, so the mere touch of the hand of the *Guru* reveals divinity to the disciple.

VI. *Kachchhapa Guru*:—In the above instances, physical contact in one form or other was essential, but in the present case the mere glance of the *Guru* is enough to redeem the disciple. A tortoise (*kachchhapa*) never actually feeds its young ones but is capable of giving nourishment to them by mere look; similar is the case here.

VII. *Chandra Guru*:—Whenever the moon rises the *Chandrakānta* (moon-stone) begins to ooze out. In a like manner, the disciples, though living far away, are redeemed by the power of the *Guru*.

VIII. *Darpaṇa Guru*:—*Darpaṇa* means a mirror. When one looks into a mirror, one is able to see his face without any difficulty; similarly, when one meets the *Guru* face to face, the whole truth behind this universe is unfolded to the disciple instantly.

IX. *Chhāyānidhi Guru*:—*Chhāyānidhi* is a kind of bird. When the shadow of this bird falls upon an individual, he becomes the king; similarly, if the shadow of this kind of *Guru* falls upon a person, he will attain Divine sovereignty.

X. *Nādanidhi Guru*:—*Nādanidhi* is a precious stone which has the peculiar power of transmuting any metal whatsoever into gold the moment

its sound happens to reach it. Even so the moment the supplicant cries of the devotee reach the *Guru* he gets divine knowledge.

XI. *Krauñchapakṣī Guru*:—*Krauñcha* is a bird that keeps its young ones on the seashore and goes away for six months in search of food. In its onward journey, the bird at times remembers them lying on the shore, with the effect that they get nourishment there and then. Similarly, a *mumukṣu* attains salvation in his own place without any effort on his part, when the *Guru* remembers him.

XII. *Sūryakānta Guru*:—When the sun's rays fall upon cotton through a sun-stone or sun-crystal, it is burnt up without any intention on the part of the sun. So in this case an unintentional glance of the *Guru* makes a person a *Jīvanmukta*.

Of these twelve kinds, the first three are ordinary types of *Gurus* and the remaining nine are most extraordinary. In their human concerns of life ordinary persons can get only one of the first three kinds of *Gurus*. The extraordinary *Gurus* meet only disciples of an extraordinary type. Ordinary disciples should not unnecessarily waste their time in search of extraordinary *Gurus*, but should march on their spiritual journey by surrendering themselves to a Personal God and by worshipping Him through *Nāma-smaraṇa*, etc. Then that Personal God will meet them in the form of a *Guru*.

PERSONAL DEITY AS GURU

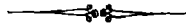
It so happens that in a few rare cases of intense devotion, the Deity

that the devotees worship becomes their *Guru* and blesses them with His Grace.

Lord Dattatreya manifested Himself in a visible form and graced Śrī Janārdana Swami (the *Guru* of Ekanath), Dasopant, and Narayan Maharaj Jalawankar. Śrī Samarthā Ramdas was graced by Lord Rāmachandra, who appeared personally before him. Śrī Raghavachaitanya (the grand-guru of Tukaram) had a vision of the great Vyāsa Mahārṣi in bodily form.

In modern times it is known that the world-renowned saint Swami Ramakrishna Paramahansa was blessed personally by Goddess Kālī. It is true that he met other Gurus, but those he met through Her grace and inspiration. It is also known that Sri Narayan Maharaj of Kedgaon had a personal vision of Lord Dattatreya at Gangapur and similarly

the Purohit Swami had the same on the Girnar peak. So also Sri Vasudevānanda Saraswati alias Tembe Swami received direct initiation from Lord Dattatreya Himself. Besides these, the writer knows two brothers who have been personally blessed by Lord Dattatreya; but it is worth mentioning that their penance was extraordinary. In short, we find very few and rare personages who have been blessed by their Deities as their Gurus. For ordinary people it is not so easy to stand the strain of God-vision. Therefore it is but proper that they should resort to a human *Guru* for chalking out their spiritual journey. Even in the case of human Gurus we have to regard them as an impersonation of God or Divinity. If we do so, the worship or service that is rendered to a human *Guru* will be accepted by the Almighty, who will redeem us with His grace.



Innumerable are the nooses of attachment wherewith we are all bound hand and foot; and before we are able to fulfil any one of our obligations our very life collapses like a house of cards.

Living in a secluded place all by himself, seeing the One in all, speaking the Truth, behaving well, with thought and will subdued in perfect equipoise, practising non-violence in thought, word and deed, observing complete rectitude, and finally withdrawing himself from all the activities of the world—these are the most precious possessions for a Brahman.

The happiness arising from the fulfilment of highest desires on this earth is not even an infinitesimal part of the joy derived from contentment.

Sandhyopasana.

BY KALADHAR TRIPATHI.

Sandhyopāsana is the daily religious practice of the Hindus whose investiture with the sacramental thread has been performed, *i. e.*, who have been put under the bondage of duty or *Vratibandha*.

Sandhyā means deep meditation and the mantras employed therein differ according to the particular Veda which is taught to the aspirant. The Vedic *Sandhyopāsana* contains all the elementary principles taught in the *Bhagavadgītā* for the attainment of *Buddhiyoga*. It consists of the following under three heads—*Karma*, *Upāsana* and *Jñāna*.

I. Karma. (a) *Prāṇāyāma* (breath-control), (b) offering *Arghya* (oblations of water) to the Sun-god and (c) *Gāyatrī-japa* (muttering of the *Gāyatrī-mantra*), all of which are accompanied by the repetition of the *Gāyatrī-mantra*, and correspond to *Tapas* (Austerity), *Dāna* (gift), and *Yajña* (Sacrifice) respectively enjoined by the *Bhagavadgītā*, and required to be preceded by the utterance of Names of God, such as *Om*, *Tat* and *Sat*.

Desire, Anger and Greed, born of *Prakṛti*, are enemies of man, who commits sin even unwillingly, as if dragged by them by force, and goes to hell. The senses, the mind, and the intellect are said to be the seat of desire. They are to be conquered. The great Divine Teacher, Lord

Śrī Kṛṣṇa, the Protector and Abode of *Sanātana Dharma* (*Gītā* XI, 18 and XIV, 27), in order to liberate His devotee from these (*Bhagavadgītā* III, 37), has expressed His decided and most considered opinion that *Yajña*, *Dāna* and *Tapas* must be performed without attachment and the desire for fruit (*Bh. G.* XVIII, 5, 6). The sattvic forms of sacrifice, austerity, and gift respectively curb desire, suppress anger and destroy the attachment, *i. e.*, greed one has for worldly objects. But these acts only purify the senses, the mind and the intellect.

II. Upāsana. In order to attain realization of God, which is the aim of the prayer of the *Gāyatrī*, Devotion with a clean heart is essential, which consists of the following in the *Sandhyopāsana*—

(a) *Āchamana*, (b) *Mārjana*, (c) *Aghamarṣaṇa* and (d) *Sūryopasthāna*.

1. *Āchamana*, which consists in sipping of water, is the confession of sins* (just committed).

2. *Mārjana*, which consists of sprinkling water on the body, is a prayer indicating repentance.*

3. *Aghamarṣaṇa* is the expiation of sins of many births.

* Compare Arjuna's repentance for sins (*Gītā*, Ch. I).

4. *Sūryopasthāna*, or waiting upon the Sun-god, consists in singing praises of God and invoking His mercy.

A purport of the respective mantras employed in the above acts, which are meant to destroy the very seeds of birth and rebirth, and the three bodies—physical, emotional and mental—and to attune the practisant with the Infinite (Cosmos), is given below:—

(1) *Āchamana*: "May Sūrya and Manyu and Manyupatis protect me from sins caused by anger. Whatever sins I may have committed during the past few hours through mind, speech and various parts of the body such as hands, feet, stomach and so on, may be immediately destroyed, and whatever sin may be present in me at this moment I offer to the solar effulgence."

(2) *Mārjana*: "As.....You give us physical strength by food, so give us the sight of the mighty delight (of emancipation), grant us a share of Bliss, that most auspicious Bliss of Yours, like mothers in their longing love."

(3) *Aghamarṣaṇa*: From the highly concentrated meditation came out the Right and the True (the eternal Laws of Nature). The Creator then created the Sun and the Moon as in the past. He brought forth the joyful Heaven and Earth and the Middle Region, too. (This is to remind everyone of His Law and Order and creation after creation—a hint for rebirth).

(4) *Sūryopasthāna*: It is a prayer for forgiveness, mercy, and grace. This is really what Arjuna did when he sincerely prayed for forgiveness and asked for mercy after saluting

and prostrating before His Grace, when he saw the Divine glory (XI. 41-44). The prayer is:—

(1) Let me not, O kind Varuṇa, go down to the earthly house. Have mercy, O Lord! have mercy.

(2) My strength was very weak and I went wrong. O God! have mercy, O Lord, have mercy.

The Lord shows mercy to His devotees, grants them wisdom (*Bhagavadgītā* X. 10) and reveals Himself before them, as He did to Arjuna.

III. *Jñāna*. The devotee by constant meditation and prayer as embodied in the holy *Gāyatrī*, which is repeated silently, realizes the Merciful.

This holy *Mantra* with *Vyākṛti* has a very deep meaning difficult to express; but the same has been translated as below:—

"OM! All-Being (*Sat*)! All-Intelligence (*Chit*)! All-Bliss (*Ananda*)! We meditate on that adorable blissful form of Thine, may Thou illumine all our intellectual faculties (चित्)."

It is that Divine light which dispels delusion; it is that adorable splendour with which the world is glowing; it is that holy lustre which graciously fills the heart of a devotee with immense happiness (नित्यविभूति), and it is this light which the aspirant craves from God through the above *Mantra*. He begs of God that knowledge for His realization, that *Buddhiyoga*, which the Lord has promised to His devotees in the *Gītā*—

‘इदामि बुद्धियोगं ते येन मातृपयान्ति ते।’

(X. 10)

Dharma.

BY A MAHATMA.

The word *Dharma* comes from the root *Dhṛ*, which means to hold up or preserve. Our *Dharma* will not allow us to get estranged from God. It is called religion, which means to be re-united with God. Man was created in the image of God and therefore he was as perfect as God at the time of creation. He was in the Paradise. He lost his place and position by eating the fruits of knowledge—for his egoism. Through religion, that lost Paradise—that forgotten Kingdom of God—is regained. Therefore religion is the tie between God and His creation. The tie has not been broken—it is there, though we could not realize it. Our *Dharma* is that which keeps the Creator and His creation linked together. Hence salvation is regarded as the revival of the lost memory—we are to realize the connection between God and man. This is our *Dharma*.

Dharma really means God, who is the creator, preserver and destroyer of the universe. He is 'Vidhāna' (law) and 'Vidhātā' (maker of the law) at the same time. He has identified Himself with His laws. The laws are inevitable. The whole universe is a manifestation of these laws. God created the universe and at the very time of creation assigned a distinctive *dharma* (duty) to everything thus created individually and collectively. The *dharma* of fire is to burn. It must burn so long as it is fire. It cannot refuse to burn.

No one can violate His laws—there is no decree against Providence. The *Śruti* says:—

‘मयादत्ताग्निस्तपति मयात्तपति सूर्यो मयादिन्द्रो वायुश्च
मृत्युर्धावति पञ्चमः ।’

“Out of fear the fire burns, the sun shines, Indra (the god of rain), Vāyu (the wind-god) and even death do their respective duties.”

His order must be obeyed. He has assigned some qualities even to the atoms. Those qualities lie latent in them as causes. In time they become patent as effects. In every germ of the banyan tree lie, in a latent form, all the possibilities of a huge banyan tree. The *dharma* or duty assigned to this germ is to manifest itself as a full-grown tree. In the same way, in the animal kingdom, in every spermatozoon lie the possibilities of a full-grown highly developed animal. In every germ in the sperm of a man there lies the possibility of a full-grown highly evolved human being. Hence the *Dharma* of a man should be to become a fully developed man, *i. e.*, to become perfect in every sphere. This is also known as the realization of God, who is all-perfect.

The laws of God are written in the book of nature by God Himself. It is called the Veda. The Vedas, being the laws of God, are as eternal as God Himself. They are not limited to any caste, creed, or colour. They

are universal and open to everyone. Everyone is authorized to know them if he has the eyes to see, the mind to realize. Our organs are polluted by ignorance and associations. The more they are pure and calm, the more we shall be able to know the laws of God. The eye with which one can see God is known as the third eye. It is vouchsafed to us as a result of *Sādhana* at a particular stage. Our ideal man (Nara), Arjuna, was given this third eye (*Dīvyā Chakṣu*) in the battle-field of Kurukṣetra. We call him a 'Rṣi', to whom this third eye is granted. The word is derived from the root 'Rṣ' which signifies *Aparokṣa-darśana* (direct vision). At different periods, different Rṣis realized the different Śrutis—the Divine laws of God. Our Vedas are the collections of those laws. In the Vedas we find the laws of God assigned to every human being at different stages of evolution. The ancient Rṣis did such a great service to humanity by discovering these laws of nature—the laws of God known as Śrutis. In order to know the *Dharma* of man we are to know these special rules of the Śrutis meant for him. For this we are advised to take the help of *Śāstra* (the Vedas), the *Guru* (the knower of the Vedas—who has realized the truth of the Vedas in his own life and who knows quite well what is the aim of our lives and how to realize it) and *Vivēka* (the power of our own discretion). We must understand the teachings of the Vedas meant for us in such a way with the help of our *Guru* as to be able to make them our own. Before we follow the instructions, we are to

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understand them fully to our own satisfaction and as a result we shall be tempted to realize them in our own lives. The aim of my life must be known, I must know why my God has created me and what latent *Dharma* He has implanted in me for perfect realization. He has given me all the necessary qualifications required for the perfect realization of that aim. This is known as *Swadharma* or *Ātma-Dharma*—the *Dharma* assigned to me by God Himself for full realization. We find it mentioned in our *Varṇāśrama-Dharma*. We are social beings, we live in society where we grow up by "give and take"—where we find the principle of division of labour. We have to depend on others—we are to take others' help if we have a mind to live. If we take others' help without doing anything in return for them, we should be called thieves—
'तेरेतानप्रदायेभ्यो यो भुङ्क्ते तेन एव सः'.

So our *Dharma* should be divided into two parts: (1) the *Dharma* in relation to our own self and (2) the *Dharma* in relation to others. The *Dharma* in relation to our own self is known as *Āśrama-Dharma* and the *Dharma* in relation to others, in relation to society, is known as *Varṇa-Dharma*. Our *Āśrama-Dharma* is the highest realization of the duty to one's own self, of which every nation can be proud.

In the first period of our life we are to study—to know our duty by theory and practice. This life is a life of self-control and self-culture. We cannot speak too highly of our *Brahmacharyāśrama*. The cultured

people of every country are gradually understanding the utility of it by practical experience. When he is well-versed in the theoretical laws of life and when the aim of life is fixed, and the means of realizing that aim is thoroughly grasped, the *Brahmachāri* is authorized to enter into the worldly life. Before he is thoroughly qualified, one should not go to the actual field of life. If one goes to break a ripe jack-fruit after rubbing oil in his hands, the sticky juice of it will not spoil his hands. In the life of *Brahmacharya* one is thoroughly disciplined—the art of 'Niṣkāma Karma' or work done for the fulfilment of the will of God is thoroughly grasped, so he can safely enter into the married life now. When the truths learnt in the student life have been verified in the life of the world and the phenomenal aspect of the world can no longer satisfy him, he is tempted to enter into the kingdom of bliss. He is now required to enter into the third stage of *Vānaprastha*, the life of penance and sacrifice. This mode of life teaches him how to give up altogether the attachment for the worldly objects—for this physical body of his own. The mind being purged of the impurities of the world—namely, attachment, desire and self-satisfaction, the soul becomes free from the bondage of the body, shines in its own glory, sees the kingdom of bliss before his mind's eye and then shakes off the mortal coil, runs after his beloved God, loses its separate existence and becomes thoroughly immersed in Him. Thus he gives up his body in 'Sannyāsa' to be one with God.

Can the human mind picture a nobler aim of life than this? We wish to touch the dust of the feet of the ancient Sages who discovered this system of Āśramas for the salvation of humanity and to ennoble our lives.

The second thing is *Varṇa-Dharma*—the *Dharma* or duty in relation to society, in relation to humanity at large. It is determined by *Guṇa* and *Karma*. By 'Guṇa' we mean the qualities with which a man is born. If these qualities are developed by education and experience in our practical life, they will help us a great deal in the realization of the aim of our life in relation to society. A born artist properly educated in arts is likely to make great improvement in that branch of knowledge. He will surely be able to help society in that particular direction of life. A man born with military propensities, if properly educated in a military college, is sure to be a great warrior in time. There is no doubt that by neglect and misuse the ideal *Varṇa-Dharma* has been brought down to a lower level. But the fact cannot be denied that the principle was a glorious one. So it would be better to have it reformed than destroyed. We see the tendency of developing this *Varṇa-Dharma* in every civilized country, every living race, in some shape or other. We are quite sure a time will come in the near future when the cultured nations will come to realize the beauty of our *Varṇāśrama Dharma* and try to introduce it in their own society.

Our soul is a part and parcel of God. It has all the qualities of God in a latent form. Our duty or 'Dharma' is, therefore, to make those latent qualities patent. We should try our level best to be as perfect as God. The germ of perfection is there and our beloved God is also willing to manifest Himself through us. The soul dwells in our body. In order to realize that perfection we must make the medium as perfect as possible. Our physical body must be healthy and strong,—qualified enough to do all possible work. There should be a harmonious development of our physical, mental and spiritual powers.

We are connected with the whole human family in five different ways. They have been very beautifully delineated by our Vaisṇava writers with reference to a Personal God. They are known as *Śāntabhāva*, *Dāsyabhāva*, *Sakhyabhāva*, *Vātsalyabhāva* and *Madhurabhāva*. We should adopt the attitude of *Śāntabhāva* (a state of perfect equilibrium—unmoved by any idea of duality—a state of universal harmony and bliss) towards those with whom we are not intimately connected. We should behave as an ideal servant before our masters, and as an ideal master before our servants. This is called *Dāsyabhāva*. With our friends our relation must be of an ideal type. This is *Sakhyabhāva*. We must behave as ideal children before our parents and as ideal parents before our children. This is what they call *Vātsalyabhāva*. Then comes the *Madhurabhāva*. The relation between a husband and

his wife must be of the ideal type. We regard the universe as a manifestation of our God. He is in everything. So everything is His body or medium of manifestation. We are all temples or manifestations of God. Just like electricity He takes up the shape of the medium through which He appears. We are advised to behold the child Śrī Kṛṣṇa (Bāla Gopāla) in little boys and the virgin goddess (Kumārī Bhagavatī) in little girls, Mother Annapūrnā in our mother and Lord Viśwanātha (Śiva) in our father. Every husband is an image of Śiva, Kṛṣṇa or Rāma; and every wife is an image of Durgā, Rādhā or Sitā. Our God is all-pervading; we are to see Him everywhere, realize Him everywhere and serve Him through everyone. He is our all-in-all. Our body should try to serve Him in our work, our mind should think of Him in our thoughts and our soul should always be immersed in the glory of God in perfect *Samādhi*. This is what our *Dharma* teaches us. Without Him the eyes cannot see, the ears cannot hear, the mind cannot think, and we cannot live. He is the eye of the eyes, the ear of the ears, the life of the life and the soul of the soul—

‘श्रोत्रस्य श्रोत्रं मनसो मनो यदाक्षो वाक् स उ प्राणस्य प्राण. चक्षुषश्चक्षुः.....’

This body of ours was a microscopic germ to begin with. He has built this beautiful body out of it. This wonderful body with its wonderful organs is His gift—what a pity we do not remember Him, we are not grateful to Him. Our *Dharma* is

to realize what He has been doing in us and in the universe.

We have got absolute faith in our Vedas—we do not limit them to the books known by this name. We regard them as the knowledge of God. We are convinced that if the modern science is allowed to progress at this rate for five hundred years more, a time will surely come when the truths of the various

sciences will be regarded as the best possible commentaries on the Vedas. We are sorry the people of our own country are neglecting the Vedas without even trying to understand them. Most of the people who read some sections of the Vedas read them not with the help of the best *Bhāṣya* but through the ideas of the people of the West who could understand very little of the Vedas due to wrong notions and want of proper realization.

Vedantic Basis for Dharma.

BY Y. SUBRAHMANYA SARMA.

The word *Dharma* in Sanskrit, especially as found in Hindu sacred literature, really offers an enigma to the Indian scholars themselves no less than to the foreigners. What exactly is its significance? We find a variety of meanings attached to this word in the Śrutis and Smṛtis. In the passage 'धर्मो विश्वस्य जगतः प्रतिष्ठा, etc.' (*Taittirīya* IV. 79.), for instance, we are told *Dharma* is that which supports the entire universe. Kaṇāda's aphorism 'यतोऽस्युदयनिःश्रेयससिद्धिः स धर्मः' (*Vaiśeṣika-Sūtras* I. 1. 2) regards *Dharma* as that which conduces to prosperity and final beatitude, while Jaimini in his aphorism 'बोदनालक्षणोऽर्थः धर्मः' (*Mīmāṃsā-Sūtras* I. 1. 2) regards *Dharma* as that which is enjoined in the Vedas. Manu says:—

विद्वद्भिः सेवितः सद्भिः नित्यमद्वेषरागिभिः ।
इदमेनाम्न्यनुज्ञातो यो धर्मस्तत् निबोधत ॥

(II. 1)

"That which is followed by the wise and good who are not moved

by hatred or attachment, and that which conscience approves, is to be understood by the term *Dharma*." In fact, usage and custom, ritual and right conduct, religious practice and renunciation of religious observances, all are designated as *Dharma* in our sacred writings. Now what is it that characterizes all these Dharmas? Is there any single concept which covers these various meanings? I shall attempt an answer to this question from the Vedantic standpoint, for it is in Vedānta alone that we find a synthesis of a good many of our seemingly disconnected or even divergent religious concepts.

To my mind, the key to the solution of our difficulty lies in such passages as 'देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमगुणेषु धर्मः'—even the Devas had doubts and discussions about this, for this subtle *Dharma* is not easily realized. (*Kaṭha* I. 21). Here evidently, as Śaṅkara observes, the

word *Dharma* is used for *Ātmā* or the Supreme Self. Accordingly we find that *Dharma* is enumerated as one of the thousand names of Viṣṇu — 'धर्मोऽयमेव बुद्धिः' (56). The Highest Self, which is essentially Pure Bliss, is rightly called *Dharma* or that which supports the whole universe; for it is a fundamental tenet of Vedānta that *Brahma* is the originator and sustainer of the universe, as well as the goal which it finally reaches. Thus we have arrived at the primary significance of the word *Dharma*.*

A secondary meaning which obviously flows out of this is a particular attitude of mind which results in our identification with *Brahma*, or *Dharma* *par excellence*, or else in any act physical, mental, moral or spiritual, which leads to this identification.

If this interpretation is accepted, it will be clear that there ought to be a scale of values with regard to the various secondary Dharmas. Hence the justification for the following famous couplet of Yājñavalkya:—

यज्ञाचारदमार्हितादानस्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो ययोगेनात्मदर्शनम् ॥

"But of all Dharmas such as sacrifice, etiquette, self-control, non-violence, charity, study of the Vedas and performance of religious rites, this is the highest *Dharma*,—the realization of the Self through *Yoga*."

It is needless to point out that all the Dharmas enumerated here conform to the definition 'चोदनात्मकः' of Jaimini, though some of them are evidently more proximate to the highest *Dharma* of realization than others. Kaṇāda's division, too, of *Dharma* into two classes, the first leading to prosperity and the other to final beatitude, becomes quite intelligible according to this view. For, being essentially one with *Dharma* as Pure Bliss, everyone naturally strives to attain happiness and the Śāstras recommend a course called *Dharma* which results either in metaphysical absorption in Bliss, or, failing that, in temporary enjoyments which are but the spray thrown out from that immense ocean of joy.

The distinction between right and wrong and the supremacy of duty become understandable much better in the light of the Vedāntic theory of *Dharma* than in any other. That alone is right, which helps us on towards the realization of our blissful nature; and that is wrong, which persuades or compels us to deviate from the path. That we suffer evil for bad *Karma* or are destined to be born again and again till we return to the path of *Dharma*, is but the gracious provision of a loving Providence, which will never be satisfied till we have realized our identity with that Pure Bliss.

* That in *Kātha* II. i. 14 the Jivas are also spoken of as Dharmas is quite in consonance with this; for, as individual selves, they are but seeming parts of the Universal Self, which is the one *Dharma* as stated above.

Dharma—Its Bearing upon the present main Problem of the World.

By GIRINDRANARAYAN MALLIK, M. A., B. L.

The concept of *Dharma* is a veritable puzzle. It bewilders human thought. From days immemorial men have been trying to unravel the mystery of *Dharma* and, owing to the difference in the methods of thinking as well as in time, place and circumstances, the conclusions reached have been different in many respects. The only implication of such differences is that the true nature of *Dharma* has never been understood in full. And so the Hindu scriptural text goes 'धर्मस्य तत्त्वं निहितं युद्धानाम्', "the real nature of *Dharma* lies hidden in a deep cavern of ignorance." Yet in order to prevent the mind from being bewildered the course to be adopted by a particular individual is to follow a particular tradition with all earnestness and steadfastness. Hence it is that the above text is immediately followed by the line 'महाजनो येन गतः स पन्थाः', "that is the path of *Dharma*, which has been traversed by a saintly character." Since saintly people are innumerable, the traditional theories about *Dharma* are necessarily numberless, and it is difficult to state and examine all the various theories in this short article of ours. Let us, therefore, try to understand the concept of *Dharma* in a general way in as few words as possible.

At the outset it is to be remembered that, though the term *Dharma* is ordinarily rendered into English as Religion, there is a gulf of difference between the two concepts. In Sanskrit the term *Dharma* is derived from the root 'Dhr', which means "to hold, to maintain, to sustain, etc.", while the term 'religion' comes from the root *ligare* 'to bind'. The very idea of holding, maintaining or sustaining

implies the existence of life in the things that are held together, whereas in the things that are bound together there is no life. In the one case the connecting link is a living relationship as in an organism, in the other it is a lifeless connection as in a machine. The concept of *Dharma*, thus, is wider in significance than that of religion, which it necessarily includes. Briefly speaking, ours is *Dharma*, theirs is religion.

From the above derivative meaning it appears that that which holds and maintains the things of the universe is pre-eminently called *Dharma*. This very idea we find expressed in the scriptural text—

‘अयं तु परमो धर्मा यद्योगेनात्मदर्शनम्।’

"Intuition of the Supreme Self by means of Yoga is to be regarded as *Dharma* par excellence."

Dharma, in other words, is the holder of the thread of connection and mutual relationship that pervades the things of the universe, both movable and immovable, both material and spiritual. The thread of connection, again, is no other than the supreme unifying principle underlying the things of the universe. It is what our Upanishad texts describe as the *Visva-Prāṇa* (*Mātarīśva*) or Cosmic Life, it is what is described by the great poet-philosopher Goethe as "the Spirit that flies up and down in the floods of life and in the storm of deeds, that plies in the living loom of Time weaving a living robe of Deity." *Dharma* is the substratum of this unifying principle. In the primary sense, therefore, *Dharma* is the Supreme Being or God, and because

in the nature of man as an intelligent self-conscious being there is that which forces him to rise above what is material and finite and to find rest in nothing short of an Infinite, All-comprehending Mind, it is quite evident that God-Realization is the goal of all human beings, and, to speak more accurately from the Hindu point of view, God-Realization is the goal of all beings whatsoever—from the tiniest blade of grass to Brahmā, the creator of a particular *Brahmānda*

The next question that arises is How to attain God-Realization? What are the means of attaining God-Realization?

Evidently these means are nothing but certain duties that we are required to perform with the sole object of attaining God-Realization. Thus we come to the secondary meaning of the term *Dharma*, namely, certain duties or sacraments. This secondary meaning has been thus appropriately stated in the first verse of the second chapter of the *Manu-Samhita* —

विद्वद्भिः सेवित. सद्भिर्नित्यमद्वेषयामि ।
हृदयेनाप्यनुष्ठातो यो धर्मस्त निबोधत ॥

"Know that to be the *Dharma*, which is practised by men learned in the Vedas, devoid of attachment and aversion and of a saintly character, and which is approved of by one's own conscience." This definition of *Dharma* or religious-moral duty is very significant and wide enough to comprehend all concepts of *Dharma* both according to the east and the west. By pointing out that *Dharma* should be known through one's own conscience, it is said that *Dharma* is conducive to welfare, for conscience naturally clings to welfare. That conscience plays an important part in *Dharma* is also accepted by all moralists of the west. Looking to the east we find it more exquisitely expressed in Narottama Thakur's utterance —

साधु गुरु शास्त्र वाक्य, हृदये करिया ऐक्य,
सतत मासिब प्रेम माझे ।

"By establishing unity between the utterances of saintly people, one's spiritual guide and the scriptures, as well as the dictates of conscience located in the heart, I shall ever float on the ocean of beatific joy."

To sum up, we may say that the concept of *Dharma* primarily implies the concept of Supreme Godhead, whose realization is the ultimate goal of all human beings, and secondarily it implies certain duties that we are required to perform in order to attain God-Realization.

To avoid prolixity I should stop here. But in view of the all-absorbing importance of the present politico-economical and sociological condition of the modern world, I think it necessary to say a few words about the bearing of *Dharma* upon the present main problem of the world. Now there can be no denying the fact that unrest prevails now everywhere in the world, and that the main cause of the unrest is generally admitted to be the imperialistic character of the principal powers in the world's dominion and the consequent greed of wealth and territory. This has brought about a world-wide crisis and this lies at the root of the wars between different nations that are now going on and are likely to take place more extensively and acutely in the near future. Such an undesirable state of things is entirely due to the fact that people have forgotten the essential truth of humanitarian religion so beautifully expressed in the following *Upanisad* text —

ईशावास्तमिदं सर्वं यत्किञ्च जगत्या जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विदनम् ॥

"Know this whole world as pervaded by the Supreme Being—*Isa*, enjoy what He has given unto you, and covet not others' wealth."

There is no doubt that if the greed for wealth is suppressed, peace and harmony is sure to prevail in the world

We are now involved in a politico-economical problem which is taxing the brains of the thinkers of the modern days. Most of the political theorists for reasons best known to themselves have drawn a sharp line of demarcation between Religion on the one hand and Politics, Economics and other allied sciences on the other. Some even go so far as to assert that religion is nothing but a convention, —that it is a myth, a foolishness and the main cause of the downfall and degeneration of the Indian people. Without entering into a detailed examination of this vital question let us briefly state that according to our scriptures religion, far from being an absurdity, is a living reality and that it is not only the basis of but a sure guarantee for, the political and economic progress of all countries.

On a careful scrutiny it would appear that the world's great problem centres round the two main issues viz., (a) Production of wealth, and (b) Distribution of wealth. It is urged by many that these things entirely depend upon human intellect and human action. If this is proved to be true, *Dharma* will surely be regarded as a convention. But do they entirely depend upon human intellect? According to Western economists, the agents of production of wealth are classed as Land, Labour and Capital. There seems to be a fundamental error of omission here. It is no doubt true that these agents in the matter of actual production of wealth mainly depend upon human action. There can be no denying the fact that man can prepare soil mechanically and chemically for whatever crops he intends to grow,

that he can even permanently alter the nature of the soil by draining or by mixing with it other soil that will supply its deficiencies. Man may even alter the climate a little by extensive drainage works or by planting forests. But it is to be remembered carefully that the action of the sun, the wind and the rain is an annuity fixed by Nature for each plot of land, and that over this man has absolutely no control. That being the case, we are bound to fall back upon the agency of Providence for the said annuity being guaranteed. In other words, we cannot but admit that *Dharma* lies at the root of the actual production of wealth. This very idea occurs in the following verse of the *Mahabharata* —

धनात् स्रवति धर्मो हि धारणद्वेति निश्चयः ।
अवार्थानां मनुष्येन्द्र स सीमान्तकरः स्मृतः ॥

(Sant ch 9.)

"That is to be known as *Dharma*, who melts with compassion in order to make people get their wealth, who maintains the world and in so doing is Himself held fast in the devoted mind of His worshippers." As regards the equitable distribution of wealth, which is so indispensably necessary for world peace, it needs no saying that this is effected by nothing short of man's auspicious qualities of the head and the heart. Such auspicious qualities may in some cases be acquired independently of spiritual thought, but their permanence depends upon nothing but a sincere faith in God. He it is who can counteract all evils by infusing auspicious qualities in the minds of human beings. Forgetfulness of the Supreme Being as the Creator and Regulator of the world is thus to be regarded as the root of all evils and they will be annihilated by nothing short of a God-fearing nature and acquisition of all divine and moral qualities.

Dharma—Its Temporal and Transcendental Aspects.

BY KOKILESWAR SASTRI, VIDYARATNA, M. A.

Every finite particular individual object (अर्थ) comes under a species and this species possesses a common essential characteristic (धर्म) which strives to find its expression in each particular individual object which is included in it. That prince of commentators, Śaṅkarāchārya, says in one of his commentaries —

‘सामान्यविशेषवानर्थो नामव्याकरणवाक्ये विवक्षितः ।’

“Whenever we come to deal with the statements of the Śruti about the manifestation of *Naṃa-rūpa*, we find that the manifestation of objects has two factors in each case—the universal (सामान्य) and its particulars (विशेष).” The species in relation to the particular individual objects included in it may be regarded as their universal and the large genus under which several such small species come may be called their universal or *Samanya*. Now, this universal possesses a common essential characteristic of its own, which we may term as its *dharma* or essential inherent nature. This *dharma* is an unchangeable, constant characteristic which remains identically the same under changes of its circumstances, its time and space relations. To quote the same commentator again, he lays down the following principle —

‘यदधर्मको यः पदार्थः प्रमाणेन अवगतः स देशकालवस्थानोऽपि तद्धर्मकत्वं न जहाति ।’

“What has been established by means of proof or authority as the *dharma* or essential nature of a thing, that *dharma* the thing cannot lose under any change of its circumstances or its time and space relations.” In and through

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various changes through which the thing may pass, its essential nature remains unchanged and unaffected.

It is this *dharma* or the universal which passes through, and finds its manifestation in a greater or lesser degree in all the particular objects comprised in it. It is this *dharma* which is the real nature (स्वरूप) of the finite objects and which sustains all objects. If the object loses this *dharma* which works within it, the object itself will vanish or cease to exist. The word *dharma* comes from the root ‘dhr’, which means to hold, to bind, to sustain. The *dharma* of an object, therefore, is not something acquired or earned, but it is inherently intrinsic to the object itself. Heat and light are the essential *dharma* of the sun. It is inherent to it, the sun can never lose it. In case the sun loses these, its essential characteristics, the sun will cease to exist. These are the essential characteristics or *dharma* or *svarūpa* of the sun and, therefore, are eternally and constantly inherent to it. This *dharma* does not depend on any external action; it is its own nature. Śaṅkara observes in his *Bhāṣya* on the *Bṛhadāraṇyaka Upaniṣad* thus in this connection —

‘न च स्वभाविकात् स्वभावादित्यत् नित्यं कल्पयितुं शक्यम् । नहि अग्नेरौष्ण्यं प्रकाशो वा अग्निव्यापारान्तरानुभावी । अग्निव्यापारानुभावी स्वभाविकश्चेति विप्रतिपिद्धम् ॥

(*Bhāṣya* on IV. 14. 6.)

We find, therefore, that heat and light are the essential nature of the sun or the fire. The sun or the fire depends for its existence on its own *dharma*, the heat and light. Thus *dharma*

is what holds a thing, what is its own essential nature

Now, we shall consider what the *dharma* of a man is, and how to define it correctly. What is the essential characteristic of man upon which he takes his stand? What is his essential nature (*swabhava*), devoid of which he ceases to exist, he loses his name altogether.

About man, the prince-dramatist of England has thus observed —

"What a piece of work is man !
How noble in reason ! How
infinite in faculty ' in form
and moving how express and
admirable ' in action how like
an angel ' in apprehension how
like a god '—the beauty of the
world, the paragon of animals !"

Our own *Bhagavakura*, too, has not failed to bestow his praise on man. He has drawn a contrast between man and other animals,—showing that a human being is endowed with rationality, that reason is his food and reason he speaks whereas other animals maintain their existence with food and drink alone. We here quote the passage —

‘कस्मात् पुरुष एव गृह्यते ? प्राधान्यात् । किं पुनः
प्राधान्यम् ? पुरुषे त्वेव अवस्थिरमात्मा । स हि
प्रज्ञानेन संपन्नतमो विज्ञानं वदति, विज्ञानं पश्यति
मर्त्येनामृतमीक्षति ... अथेतरेषां पशूनामशनायापिपासे
एवमिविज्ञानम् ।’

(*Bhashya* on *Taithrya Upanishad* II 1)

Now, let us see what constitutes the essential *dharma* of a being who is looked upon as the "apex of creation," upon whom two of the greatest poets have bestowed such eulogy unstinted.

First, let us define the characteristics of human *dharma*. How are we to define it, so that it may form the essential nature of man, devoid of

which man ceases to exist. To define a thing is not very easy.

The Naiyāyikas in India have taken particular care to define all objects and laid down certain rules for the purpose. The object to which a term is to be applied must be defined in such a way that it may be distinguished from other objects—the definition must be '*utara-vyāvartaka*'. Every definition, they say, must guard against two faults—the fault of '*ativyāpti*' (covering more than what is intended to be covered) and the fault of '*avyāpti*', which vitiates the definition. You must not define an object in such a way that your definition may fall short of the object to be defined, that it may not cover the object to be defined. This is what they call '*avyāpti*'. Then, again, you must not define in such a manner that the definition may cover only a part of the object and not the whole. For example, how would you define a 'cow'? What is the *dharma*, the essential nature, of the cow? It is cowhood (गौत्व), the Naiyāyikas reply. What is cowhood? It is '*gala kambala tattva*', they would reply. A cow is that which possesses '*gala-kambala*', i. e., the 'dewlap'. This is the essential characteristic of the cow which no other animal is known to possess. But if you say "Whatever possesses a 'dewlap' of white colour is a cow", this definition is vitiated by the fault of '*avyāpti*' for it excludes those cows which have no white dewlap.

Now, following these rules, we must now try to define man. What is the essential *dharma* of man by which he is to be distinguished from all other objects of the world?

A truly religious man cannot by nature do evil, he always does good. There is something within him which

always prompts him to do good. This is his nature.

The world is the outcome of a principle of Goodness. An intelligent principle of Goodness is working in the world from the lowest to the highest and it is finding its highest expression in *man* here. Śankara has beautifully expressed this idea in one of his commentaries:—

‘साधुशब्दवाच्योऽर्थः ब्रह्म वा सर्वेषां लोकादिकार्यं
अनुगतं, यथा घटादिदृष्ट्यनुगतेन सा । . . . ‘साध्वर्थस्य’
लोकादिकार्येषु कारणस्य अनुगतत्वात्, मृदादिवत् घटादिकार्येषु ।’

(*Bhashya* on *Chāndogya* II. 11.1)

“The word ‘Good’, signifying the Cause, extends to the effects in the shape of the world, just as clay does to its modifications—jar and the rest. Just as whenever we have the notion of the jar, it is always accompanied by the notion of clay, in the same manner, the notion of the world is always accompanied by the notion of the “Good”.

Thus, a principle of Goodness (साध्वर्थ) is the presupposition and condition of a good developing in the world. The *Gītā* also supports this view when it says —

‘सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।’

The term ‘Sat’ or ‘Sādhu’ is but another name of ‘Tat’—the Absolute *Brahma*. This Universal, this principle of Good, passes through and sustains all the particular objects of the world, finding its higher development in *man* (vide ‘सर्वं सर्वमिदं प्रोक्तं मूले मणिगणा इव’).

The good which a man's nature prompts him to perform is threefold. Man lives in society and hence it is his duty to strive to do good to society, of which he is a member. As man is a part of the system of Nature, as we cannot exist *apart* from the world, we must see the fulfilment of every part in the whole. Man has thus a duty to

the world at large. Then his duty lies to himself, he must strive to do good to himself by embracing Divine good as his own. And the third and the highest duty lies in the realization of the highest good—his God—both in its immanent and transcendent aspects. This threefold performance of good constitutes, to our view, the essential nature or *dharma* of man. The first two kinds of good comprise the ethical and temporal aspects of religion and the third kind leads to the transcendental good. As no stage of mundane development is intrinsically perfect and not unstained by evil, the human good—purpose—is not being fulfilled or completed in any of the stages under earthly conditions. The goal must therefore be supra-mundane, transcending the earthly order. As God is acting behind the process of the world, the world is moving perpetually to realize the Divine Purpose (‘साध्वर्थ’ of Śankara).

The *Gītā* calls the working, in the world, of this Divine Purpose as *Mukarma*, we must participate in this Divine action so that in our lives we may not be held captive by sensuous desires and forget the Transcendental Purpose or Goal—‘मत्कर्मपरमो भव’.

In the lowest scale of human race, man lives in a group his outlook is narrow and limited. He does good to the group he belongs to, and worships a tribal fetish. The good which is sought in worship is material, for the man in that lowest stage looks no higher than his material wants. Then follows the religion of the nation in contrast to the tribe the movement is from natural to spiritual, from outward to inward. Gods worshipped are exalted above and overrule the natural system. Then as civilization develops, man's outlook broadens, his ideas expand and he tries to do good to the society and the country he lives in. The development is from

the desire of outward things to the consciousness that the highest good is the good of the soul. Then gradually man's moral and spiritual needs deepen and urge him on the path of religious progress. He then strives to do good to the people of all nations and to the world at large, not only to a particular race or country.

As society develops, the good of social life also grows and involves progress in time, and this progress never ends in full realization. The moral life always points beyond itself and comes to its fulfilment in religion. Both ethics and religion are the stages of spiritual life of man. The goal to which religion points is a

transcendental realm where man's moral endeavour passes into higher fulfilment. The moral duty is likewise a religious duty and the two realms pass into one another. Man's religious ideal issues from the God-given nature of man and it must move him in the direction of greater self-fulfilment. If man turns away from the way of divine ideal, he cannot win inner satisfaction and peace from a life of sin. He must identify himself with the Divine good and strive to fulfil its demands. The final good or end for which man's nature strives and his religious development grows is a divine transcendent good through which all temporal goods reach their fulfilment and completion.



Paths of Knowledge, Devotion and Action.

BY UPENDRA CHANDRA DUTT, B.A.

Knowledge, Devotion and Action as methods of God-Realization correspond to the three phases of consciousness, viz., thinking, feeling, and willing. When employed as instruments for knowing the Truth, these processes are sublimated as Yogas.

These three paths follow not only from the aspects of mental life, but also from the nature of Reality that they lead to.

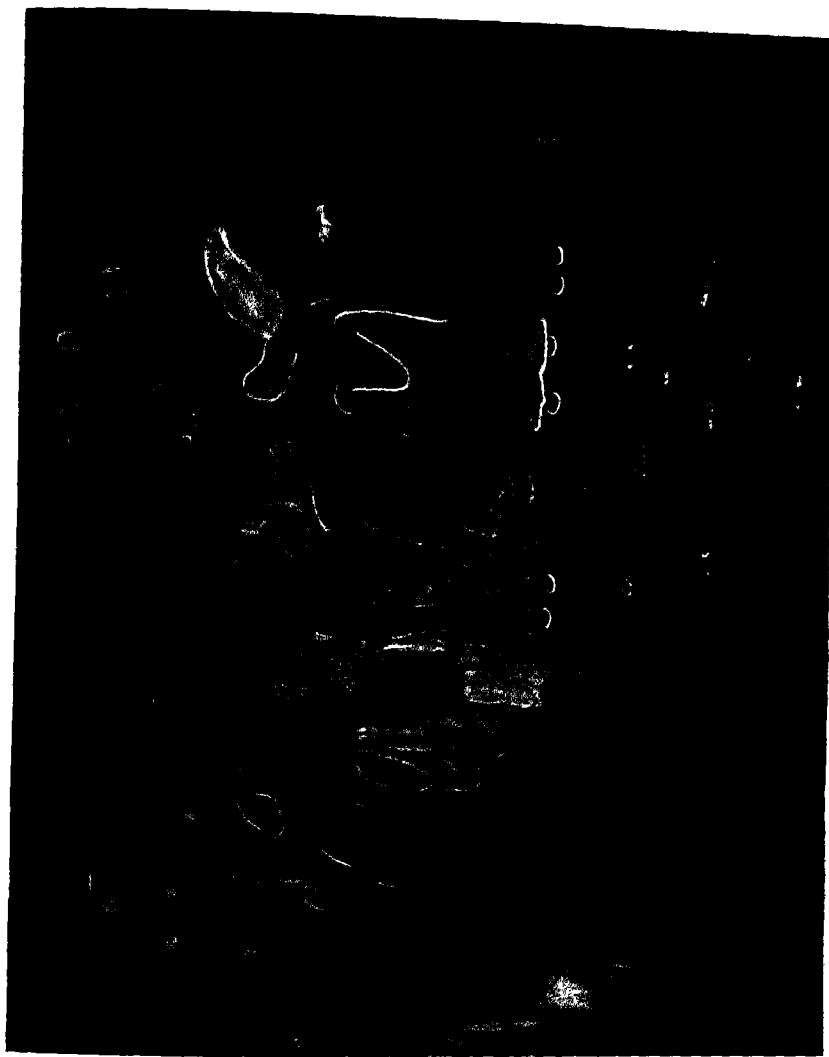
What is the nature of the ultimate Reality ? The world that we know with our senses and understanding is an appearance, that always changes. The world of appearance is possible simply because there is something unchangeable whose appearance it is. So the ultimate principle can be conceived as admitting two sides. (1) Reality, Absolute or *Brahma*, and (2) Appearance, Relative or *Māyā*. The former represents the transcendental and the latter the cosmic side of

Truth. Mere Appearance apart from Reality cannot stand. So Truth has two distinct aspects (1) the supersensuous, inscrutable and unmanifested Reality called *Brahma*, and (2) Reality and Appearance combined, known by the name of *Iśwara*, God, who is both transcendent and immanent.

Knowledge opens the door to Reality without form and attributes, Devotion vouchsafes God-vision, and Action leads to either of them through detachment from appearance.

What obstructs my true vision ? Ignorance. How to remove it ? By piercing through appearance that deceives and degrades. How to do so ? By shaking off egoism (*Ahankāra*), that is a product of ignorance or Matter. It does not permit me to dive deep and be in touch with Truth. Now what is Ego and what is the nature of Egoism ?

The Kalyana-Kalpataṇu 



Descartes started with doubting everything, but he could not doubt doubting itself. Doubting is a process of thinking. Who thinks? I. So I exist. This 'I' is the Ego. This kind of Ego-consciousness may be criticized by a follower of Locke and Hume as a figment of brain, a product of sensation and reflection. But it cannot be denied that my knowledge of the world depends on Ego. On the physical and mental planes I have passed through many stages, but the idea of 'I' is persistently present everywhere as a connecting link. Like a bit of experience it does not grow old. It changes not. But at the same time I feel happy or miserable, I am sad or glad. So it appears to have a double aspect—one is changing or changeable, and the other is changeless and sure. Now it can be inferred that these two aspects of Ego have been derived from the two aspects of Truth—Reality and Appearance, *Puruṣa* and *Prakṛti*, Spirit and Matter.

Kapila rightly considers Ego to be an evolute of *Prakṛti* under the influence of *Puruṣa*, that is, it is a state or category that Matter has evolved under the influence of Spirit. Matter has extension and consequently it occupies space. It is unconscious. On the contrary, Spirit is above time and space. It is pure consciousness. They stand to each other like darkness and light, ignorance and knowledge, hatred and love. So some of us may consider Ego to be a heterogeneous intermixture of Spirit and Matter. But it is not so. The combination is neither chemical nor mechanical. Only material things can be so compounded. Spirit is so simple and supra-material by nature that it cannot combine with any form of Matter. It is something like this: suppose I am looking at a mirror. I see my image there and through mistake take that reflection to be myself. Since then I become

subject to an error, misjudge facts, and behave in an objectionable manner like an actor in a comedy of errors. I forget the real thing and run after a show that does not actually exist. This change sets up a standard of false values and I forget what I should remember and do what I should not. This state of Ego that ignorance breeds is Egoism. It is Egoism that brings miseries of life; for it misleads and makes me take false steps. I think I am the doer, so I suffer. Hence arises the necessity of removing the root cause of all evils—Egoism or *Ahaṁkāra*. This Egoism can go only when I know that the image in the mirror is not 'I'; I am nearer, inner and deeper. As soon as I know my true nature or the pure Ego by withdrawing my gaze from outside and discriminating the true from the false, I shake off ignorance, egoism and miseries.

Now the processes of *Sādhana* consist in removing false knowledge and thereby transforming the impure ego into the pure one by means of *Jñāna*, *Bhakti* and *Karma*. All of them are different practical means by which Matter is distinguished from Spirit, *jaḍa* from *chetana*, and ultimately suppressed. They lead to one and the same goal.

A man thinks, feels and acts according to the three phases of mental life—intellection, affection and volition. All of them are inseparably connected and organically related, but they are not equally balanced. Generally one predominates and controls the other two in determining the tendencies, attitude and behaviour of an individual. The distinctive feature of individual consciousness goes to strike a path suiting the taste and temperament of an aspirant, who adopts either *Jñāna*, *Bhakti* or *Karma* as methods of Realization.

Jñānāyoga It is a method by which Matter is ignored altogether. Matter does not exist,—it is an illusion, an appearance. So everything that is received through the senses and grasped through the intellect is false. Just as a thing seen through blue, green or yellow spectacles appears to be blue, green or yellow, in the same manner anything that is known through the mind, a form of subtle matter, is distorted accordingly. 'Not this', 'not this', *Neti, Neti*, is the process. I am not the body. I am not the mind, nor the intellect. I am Spirit, *Sat-Chit-Ananda* (Existence-Knowledge-Bliss). By withdrawing oneself from non-ego one finds the Ego by discarding the not-self. One knows the Self, by rising above the Relative. One becomes the Absolute.

So long as there is an idea, impression or *Samskara*, Truth is not realized. A vacuum has got to be created by dismissing all thoughts, by emptying the inner chamber. Then the pressure of the Infinite is directly felt. Mind with passions, emotions and notions stands like a curtain. As soon as it drops, one is brought face to face with the Reality. This is how a *Jñānāyogi* ignores Matter and realizes Truth by being one with it.

Vedantists, Sufis and other Monists follow this path.

Bhaktiyoga It is the path of Devotion in which feelings and emotions play an important part. The aspirant, instead of dismissing Matter altogether, goes on spiritualizing it. Spirit is beyond thought and speech, but it is conceived as having some supernatural form or attributes. It is not Matter, but as the chosen deity, Spirit is superimposed on some material centre. By constantly thinking of divine attributes, the mind, which is a form of Matter, is divinized and everything that is known through such a mind

bears the stamp of Spirit. In a word, the aspirant sees his chosen deity on all sides. Gradually the world of Matter recedes in the background, in its place shines Spirit in all its glory, satisfying the aspirations of the devotee.

To a devotee Spirit is not the Absolute. It is a personal God with infinite attributes, ethereal forms and something beyond God. He comprehends both the aspects, the unmanifested and the manifested. Even this universe is a mere part of His manifestation, a musical note of the divine Artist. He is One without a second, but He has infinite possibilities and an endless variety, which provides a background for the divine sports or *Lila*.

The man of knowledge dissolves his individuality and becomes one with the formless. The man of devotion maintains it and discovers the Divine Personality, creating, sustaining and destroying the universe. He alone is true, everything else is false. The devotee loves, because He is the God of love and attraction. All his feelings, primary and secondary, are directed towards the Beloved. All his thoughts and deeds centre round Him. He forgets himself in His presence,—thus his egoism is shaken off and Matter loses its grip. Thus released, the Individual takes part in the divine sports and tastes the bliss of the Universal.

The Vaisnavas, the Śaivas, the Śāktas, nay even Muslim and Christian devotees, they are all Bhaktas.

Karmayoga Action selfless and motiveless is the key-note of this school. The aspirant does his duties or *Dharma* in scorn of consequences. He does not care whether he succeeds or fails in his undertakings. Success or failure does not bring him joy or sorrow, for he knows that the feelings of pleasure and pain are caused by external

circumstances or brought about by personal consideration. It implies that he is the doer and a thing is done for him. Such ideas arise from egoism that distort and misrepresents facts.

Feelings of pleasure and pain that result from gain and loss are suppressed by a *Karmayogi* by constant practice. These feelings feed egoism and throw a person at the mercy of external forces that drive him from pillar to post. By suppressing pleasure and pain, the aspirant acquires self-control and a spirit of calm resignation. Thus he detaches himself from Matter as the ground of these feelings and attains to liberty and truth.

A *Karmayogi* may or may not believe in a personal God. One who believes in a personal God dedicates not only the result of action, but the action itself, to God. Every act of his becomes a form of worship. He feels that he is not the doer, he is a mere tool in His hand. God is the doer, the deed and the act of doing. In him action and devotion combine.

On the other hand, the aspirant who like a Buddhist does not believe in a personal God, makes suppression of desire the *summum bonum* of his life.

By doing moral deeds and adhering to non-violence and truth he proceeds to drive off old desires and check the new ones. A life of pure reason, selfless service and a spirit of self-sacrifice mark his career. By banishing desire, that is a form of Matter causing bondage, he becomes free. A steady and disciplined mind leads to self-knowledge. Action and knowledge combine in him.

Knowledge, devotion and action are not confined to water-tight compartments. They are related to one another like the petals of a flower. Every man has in him all the three natural gifts more or less. So one should make use of all the three in realizing the Truth. One should learn to discriminate between the true and the false (*Jñāna*), turn the tide of his emotions and passions towards God (*Bhakti*), and act in a selfless manner (*Karma*). *Karma* purifies, *Jñāna* gives self-knowledge, and *Bhakti* establishes the right relation between self and God.

Each of these methods of Knowledge, Devotion and Action leads to one common goal, that is, freedom from pain. If all of them are judiciously employed, the aspirant is sure to attain perfection.



When die you must one day, of what avail is all this your wealth and power? Enter, then, the cavity of your heart and lose yourself in the quest of the *Atmā*. Just think where your forefathers have departed.

To have no possessions is the greatest happiness. To have no possessions is to have no cares, no worries, no anxieties. To have nothing is to have everything and in that utter destitution lies the seed of all joy, all happiness, you will then have no enemies, no impediments. Everything here will be full of peace and joy. But this is not an easy path to tread.

It is impossible to gain peace and happiness until and unless one relinquishes all that he has, for without that you cannot attain *Brahma*, nay, you cannot get a grain of true happiness, you cannot have a sound and peaceful sleep.

Dharma and Politics.

By SATYENDRANATH SEN, M. A.

The Sanskrit word *Dharma* comes from the root *Dhr* and means that which sustains the world—'धर्मैव जगत् सुरक्षितमिदं धर्मो धराधारकः' (The world is protected by *Dharma* and by *Dharma* alone the world is sustained.) The word *Dharma* in the sense in which we are using it here has no exact synonym in English. It may be loosely translated as 'virtue' or 'religion'. Religion in a broad sense is an altogether different thing. We are concerned here with the Hindu *Dharma* only—that *Dharma* which has not been propounded by any human agency or on any particular date like other religions in the world, but is based on Revelation, which has been recognized as a source of *Dharma* even by Bergson, who is known to be one of the greatest thinkers of the modern age. The revelations on which our *Dharma* is based are embodied in what is called 'Veda' or 'Śruti'. Veda, therefore, is the original source of *Dharma*. From Veda have sprung some other works which elucidate the Veda. These are called *Smṛtis*. The *Smṛtis* have been written by various sages, such as Manu, Atri, Yājñavalkya, Parāśara, and so on. All of them are based on the Vedas. Things which have not been explicitly mentioned in the Vedas, or have accidentally disappeared from them, or are of an ambiguous meaning, are to be found in clearer language in the *Smṛtis*. Even these could not exhaust the entire probabilities. Those cases are decided by *Sādūchāra*, which means the conduct of virtuous people. And in cases which cannot be determined by *Sādūchāra*, and specially where an option is allowed we are to be guided by *Ātmatuṣṭi* (self-complacence), which, however, must not be opposed to the preceding three, since harmony is the

sine qua non of Hindu religion and life. Thus, the sources of *Dharma* are (1) Veda, (2) *Smṛti*, (3) *Sādūchāra* and (4) *Ātmatuṣṭi*—

वेद. स्मृतिः सदाचार स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षादस्मैस्य लक्षणम् ॥

(Manu II 12)

It will be seen that reason or common sense or voting—not to speak of policy—has no place in the list (except in a limited sense in item No 4.) The reason is not far to seek. *Dharma* is based on eternal and immutable truths while reason, common sense, etc. are unstable things and are different with different individuals and circumstances. What appears to be reasonable to a robber may not appear to be so to a law-abiding citizen. What is dictated by common sense to be reasonable to a devout, God-fearing person may not be so dictated to an atheist. What appears to me to be reasonable to-day may not appear to be so to-morrow. These discrepancies go to show that, being intended for spiritual purposes, the Sastric injunctions are beyond the scope of reason or common sense. Thus, the worship of Viṣṇu is to be done primarily with *Tulasī* leaves and that of Śiva with *Bika-patra*. Why?—nobody has the right to question. The Śālagrāma or the Bānalinga (of Śiva) is the seat of all deities. Why?—nobody has the right to ask. Reason or common sense plays no part here.

Policy, again, is a thing which is applicable only in lay affairs and should not be allowed to vitiate the purity of religious principles. As to voter, they depend upon nothing but manipulations and propaganda and

often give different results under different arrangements I may cite a curious example to illustrate its futility. Some years ago, the existence of God formed the subject of a serious discussion. The question was put to vote, and it was about to be lost when, by chance, perhaps through His infinite mercy, the ayes obtained a narrow majority and Providence had a providential escape! It will be seen from the above that the Śāstras are the only authority on *Dharma*. Manu says —

एकोऽपि वेदविद् धर्मं यः व्यवस्येद द्विजोत्तम ।
स एव धर्मो विज्ञेयो नास्मान्मुदितोऽयुतैः ॥

'In matters of religion, the voice of one expert is to be held superior to that of ten thousand laymen'

Dr Hermann Finer, one of the reputed writers on Politics at the present time, also repeats the same thing

'It is impossible for the ordinary institutions of Governments to penetrate into the depths and master the complexities of any modern branch of society and law without the special aid of those to whom the matter is one of life-long and intimate acquaintance, and to whom all things are revealed owing to the vital quality of their interest in the result'

— *The Theory and Practice of Modern Government* \ 11
P. 11

The above view is also endorsed by Sir Arnold Wilson, who, in an article entitled 'The Church and State', which appeared in the *English Review* (January, 1933) quotes the view of Lord Hugh Cecil and says

"He would exclude the laity from the discussion of the mystery of sacraments, which belongs to Bishops and subordinatedly to the clergy. He would permit no intrusion by the laity on the stewardship of the mysteries of the Gospel"

It was from the same principle as enunciated above that even in England, materialistic as she is, a separate body of experts was formed under the 'Church of Assembly Act' even as late as in 1919 to deal with matters of religion which were left outside the ordinary scope of Parliament. This was also the policy of the British Government with regard to India, and for long religion was regarded as a sacrosanct subject beyond the scope of legislation. The first departure was in respect of 'Suttee' in 1829, but it should be remembered that to be a 'Suttee' is not an obligatory injunction of our Śāstras, and history tells us that cases of 'Suttee' were few and far between. However, the 'Suttee' Regulation seems to have been used as a feeler, and Government has been deviating from its policy of non-interference step by step. The Removal of Caste Disabilities Regulation was laid down in 1832 and the Act was passed in 1850, although it was vehemently condemned by that fair-minded Law Member to the Government of India, Sir James Fitz Stephen. After the Sepoy Mutiny in 1857 there came the memorable proclamation called the Queen's Proclamation, which forbade any interference in the religions of the natives of India. But about 30 years later, in 1891, came the 'Age of Consent Act', which gave a rude shock to the orthodox Hindus. The age was fixed at 12, while girls in a tropical country like India, in many cases, attain puberty a bit earlier. Government was sharply criticized for its departure from the principle of religious non-interference, but to no avail. Since the inauguration of the Montford Reforms and the establishment of popular legislature there have been frequent onslaughts on the Hindu Dharma and the responsibility is often shifted on to non-Government members of the Legislature. But, as a matter

of fact, the offensive bills have almost always been passed into Laws through the active help of Government votes. The mentality of English-educated people, through the poisoning influence of modern education, has changed materially, and they do not attach legitimate weight to the dictates of the Śāstras and have deviated far away from their tenets such as the Laws of *Karma*, re-birth of soul etc, which are some of the basic principles of Hindu religion. They have thus practically ceased to be Hindus in thought. But it is they who are in the Legislature as the representatives of the Hindus. Even now, 95 p c people would prefer to stick to the path as laid down by the Rsis. But they are overpowered by the propaganda of the English-educated section. The people enter the Legislature on political missions, but there they betray their electors and suddenly turn into religious reformers. They do not realize that they are playing into the hands of British statesmen. There is a class of politicians among Englishmen who want to destroy the Brahmanical culture for its practical and substantial non-co-operation with their foreign rulers, so that 'aggressive' (orthodox) Brahmans may not make any alliance with the westernized Indians. The following extract from Sir Valentine Chirol will elucidate my point —

"It rests with us to break up that unnatural alliance. We may not reconcile aggressive Brahmans to Western civilizations, but we can combat their evil influence for which it stands and which many enlightened Brahmans have long since recognized, and we can combat them most effectively by rallying to our side the better and more progressive element which..Western Education and Western civilizations

have already produced. To that end we must shrink from no sacrifice to improve our methods of education"—*Indian Unrest*, P 324

The policy enunciated above has been successfully employed through Provincial Autonomy granted some years ago. During the debate on the New Constitution, some of the members of the British Parliament were bold enough to declare the policy openly. We quote some of the utterances below —

'The Government should be free to embark upon social reforms'

—Morgan Jones

'As a result of this bill (India Bill) there is only room for a certain amount of social legislation'

—Petherick, M P

We are not only trying to impose Western Constitutions, we are trying to give India a western mind'

—Wise

It must be said here that there were some honest and far-sighted statesmen who sounded notes of warning against the above policy. We quote some of them below —

'It is the unorthodox Hindu politicians whom the White Paper will put in power. I do not see how we can disregard the views of 15,00,00,000 people in British India to whom their religion and the customs based on it are the only thing they really care about'

—Lord Amthill.

"To millions of them Queen Victoria is not dead, she lives among them. She is on a pedestal of justice and righteousness for them all. They worship her to-day'

—Sir Archibald Boys Carpenter

"If that (social Government) come about, then indeed may Great Britain hang her head in shame at her cowardly abandonment of the first and most

solemn pledge given by Queen Victoria to all the people of India, whether Moslem or Hindu, untouchable or Brahmin "

—Sir William Davison

Unfortunately both for India and England these warnings were not heeded and the policy of social legislation in India prevailed. Encouraged by the said policy, people who call themselves 'reformers' have been bringing all sorts of bills which are very seriously objectionable from the Hindu point of view. Neither they themselves nor their fellow-members have devoted any serious thought to the subject with which they are dealing. The reformers seem to be actuated by various motives—(1) Some want to wreak their vengeance on society for having thrown them out of its pale, (2) Some play, consciously or unconsciously, into the hands of British statesmen, (3) Some argue that they take their stand on (a) Science, and (b) experience, and that (c) they must move with the times. Grounds Nos. (1) and (2) require no comment, but I would discuss ground No. (3) in some detail as it contains the main arguments of the reformers.

(a) Modern science, which they make the most of, 'does not aim at immutable truths'. This is the view of Bertrand Russell (*Relativity*, p. 163). Scientific truths are based on the data that may be available at the time and they have every chance of being modified materially. J. B. S. Haldane says "Many of our most cherished scientific theories contain so much falsehood as to deserve the title of myths" (*Possible World*, p. 228). "Reason is not infallible when practised by blundering intelligence" (Eddington's *Nature of the Physical World*, p. 352).

In fact, we find so frequent changes in respect of such truths that we cannot rely on them when they run

counter to the views propounded by our sages, who were superior to modern men in all respects. On many points have the scientific views been modified, and curiously enough they all proclaim the infallible character of our Sastric views. This is strikingly in evidence in the field of medical researches, which afford ample opportunities for ocular evidence.

(b) The second point put forward by the reformers is 'experience'. They say that 'experience' being progressive, they can claim more of it inasmuch as they appear 2 or 3 thousand years after their ancestors who are reputed to have laid down the social injunctions of the Hindus. But they forget that there is little difference between the experience of 3000 years and that of 3001 years, and that at a certain stage the experience practically ceases to grow like the height of a man, when it has already reached its maximum. There is also a philosophical point to be considered in this connection. Knowledge is an attribute of the soul. It is spotless (i.e., correct) when the soul is without a stain. This is far from possible in this degenerate age from which penance has fled away and in which sin always prevails. In the *Bhagavata* Lord Sri Kṛṣṇa says —

यथा यथास्मादपरिच्युतेऽसौ मत्पुण्यगाथाश्रवणान्निधाने ।
तथा तथा पश्यति वस्तु तद्धम चतुर्थैवावृत्तजनसम्प्रयुक्तम् ॥

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"The more the soul is purified by hearing and reciting the purifying stories of My life, the more does it see the minute things, as the eye sees them when painted over with a medicinal ointment."

It has often been seen that different persons derive different lessons from the same experience. I cite two instances below —

(1) Owing to a serious bereavement in the family in spite of

prayers for averting it one may lose all faith in God, but another under exactly similar circumstances may hold Him fast for receiving His grace in future

(2) People imbibing the Western spirit have, on the strength of their experience, a liking for Brahmoism (which is regarded by them as an advanced stage of Hinduism) but a leading Brahmo, placed in the highest position that an Indian could aspire to, is reported to have murmured with remorse while on his death-bed to a friend at his bed-side to the following effect "It is owing to a large stock of virtue in the past that a man is born a Hindu, and it is owing to a large stock of sin in the past that he secedes from Hinduism" The same gentleman, while sending a message from his sick-bed on the occasion of the 7th anniversary of the death of Sir Gurudas Banerjee, quoted the following from Plato—"For those who traduce the religion of their forefathers, the punishment is death" What a difference in his experience of old age!

(c) The third point is that we are asked to move with the times But here it is forgotten that the times very often move with propaganda, which is often hollow to the core Also it is forgotten that there may be some who do not move with the times but rather make the times move with them—cf the careers of Hitler, Kemal, etc., in modern times and those of Śaṅkarāchārya, etc in the past The *Mahābhārata* and the *Sukraniti* say —

कालो वा कारणं राजो राजा वा कालकारणम् ।

इति वे संशयो मा भूद् राजा कालस्य कारणम् ॥

which means that it is they who can control the time that become the rulers of destinies

Owing to these notions entertained and propagated by people who have deeply imbibed the spirit of the West, there have been a large number of anti-Hindu bills on the legislative anvil and some have already been passed and have begun to create mischief The grand and valuable edifice of religion constructed in India in the remotest past—during the earliest days of human civilization—is threatened Our Western-educated friends are under the impression that the subjection of the Indian people is due to their devotion to the so-called Śāstras, which according to them is an impediment at every step They forget that India had her glorious days, which extended till the other day, and that her devotion had never been an impediment in her life They are also blind to the tragic fate and troubles of many a nation which are not obstructed by the shackles of Śāstras They forget that freedom or bondage for several centuries is but a wink compared to eternity. Those conditions appear and disappear almost like spots on the wheel of time Swaraj should always be our goal But what is Swaraj? Swaraj, if not properly understood, will be no better than a mirage Swaraj means 'rule by one's own self', i.e., freedom What is its utility? It is the source of happiness, as bondage is the source of misery

सर्वं परवश दुःखं सर्वमात्मवश सुखम् ।

एतद् विद्या समासेन लक्षणं सुखदुःखयोः ॥

"Dependence is misery and freedom is happiness This is the simplest definition of happiness and misery"

Being the essence of politics and being on the lips of all, young and old, the subject deserves a more detailed treatment here. Our life is to

be considered from different aspects, of which the political aspect has attracted the so-called 'best brains' of our society. But there is another aspect, viz., the religious aspect, which is equally important, if not more. In fact, if real happiness is admitted to be the real goal, religion should be considered as the *end* and politics as the *means* to that end. Our religious freedom is not possible if we are not masters of ourselves. It is for this reason that we are crying for Swaraj. But the *Swa* or self must be the true self, i.e., should faithfully represent the true character of the nation. If we are to sacrifice our self for the attainment of Swaraj, then that Swaraj is no good. Otherwise, we might well imagine even now that we are enjoying Swaraj. Our 'best brains' of the present day are the products of English education. They are, many of them, practically Englishmen covered over with dark skin. They have completely imbibed the spirit of the English people. It is for this reason that they have been practically divorced from religion. India is the only country in the vast expanse of the world which is religious in every sphere, nay, at every step, of life. The quality and quantity of Indian devotion to *Dharma* is inconceivable to foreigners. The majority of Indian people try to stick to the old ideal, while a handful of Westernized Indians, who are trying to secure the ruling power, are nothing but imitators of Western models. It is people of this latter type that are aggressive in their denunciation of religion. Hindus who are Hindus in the religious sense have no real representatives in Legislature. This does not do any tremendous harm in politics inasmuch as political decisions are amenable to experiment and correction. But when these representatives begin to meddle in religious matters, their activities become tremendously harmful inasmuch as religious principles are immutable and are not amenable to experiment. I may cite

a few examples to show how religious principles are sometimes sacrificed by people under false notions —

(1) An acquaintance of mine, who was a supporter of the Sarda Act from false notions of national health and woman's emancipation, has since changed his views after going through the shocking pictures of Western society from a perusal of Justice Lindsay's work ('Revolt of Modern Youth') as well as from a perusal of the views of renowned doctors and sexologists as Havelock Ellis, Norman Haire, Dr Green Armytage, etc., but not before witnessing the sanctity of his own home violated owing to co-education and late marriage of his female relations against the advice of his real friends and well-wishers.

(2) Some of the nearest relations of a friend of mine gave up the immemorial good customs practised in their family in respect of food and drink. Some of them have since veered round, but unfortunately there are others whose fate has been otherwise. They have been taught to think that to refuse to drink and dine with Antyajās would be a cruelty to the depressed. But when they learnt that, while eating, we refuse to touch even our dearest relations, when they learnt that untouchability in some shape or other exists in all parts of the world, when they learnt that caste distinction in India has been applauded even by Western thinkers as having solved the problem of unemployment and ensured the livelihood of every caste, high or low, their sense was a bit awakened. When subsequently they learnt that, not to speak of the Antyajās, physical torture is forbidden by the Hindu Śāstras even to a living plant, when they learnt the tragic condition of the Negroes in Africa and of the Jews in Germany (even in these days of civilization, culture and enlightenment), compared with whom the untouchables in

India are enjoying a positively blissful life, they have changed their views. But, alas ! they have gone away from society for good.

(III) A holy temple erected with the mortar of devotion by the ancestors of a millionaire of Calcutta is being assailed repeatedly to be thrown open to all. Some of the owners were prepared to yield, but were prevented by the majority. Fortunately, they are now unanimous in preserving the sanctity of the temple.

(IV) An illustrious son of Bengal, misled by the false interpretations of Pandit Vidyasagar, remarried his widowed daughter, but subsequently realized that fate was practically unrestrainable. But alas ! the lesson came to him too late.

(v) Even the gentle ladies of Hindu homes, who are noted for their bashfulness, were recently roused by propaganda to vote for enjoying the right of divorce, but a large majority of them seems to have been cooled down by the sober preachings of orthodox Hindu leaders. But the agitation cannot be totally stopped very easily and the question is likely to come up before the Central Assembly during the current Session. Does it stand to reason that a legislature composed of many non-Hindu members should dictate whether a Hindu husband or wife is entitled or not to divorce the lifelong partner, whether a Hindu father should marry his girls before or after 14, and the like ? This state of things has been brought about by the voting system, which is the key-note of democracy. But, really speaking, there is not much quarrel about the form of Government

"For forms of government let fools contest,
Whatever is best administered is best".

So, Swaraj in itself is no guarantee for good government. The Swaraj chalked out by men who make no distinction between a learned Vedic scholar of exemplary character and an illiterate person who is a notorious rogue, is not a desideratum. The Swaraj that may be brought about by persons who not only attach no value to character but practically put a premium upon bad character, cannot be a desirable thing. The Swaraj conceived by persons who want to distribute public services on a communal basis and not on merit, efficiency and character is a thing to be shunned rather than welcomed. If we are to get true Swaraj, let it be moulded after the Varnāśrama pattern, which ensures the livelihood of all castes and sub-castes (जगद्विनाय) — of Hindus, Mohomedans, barbers, weavers, washermen, sweepers, etc. Let it be planned preferably by selfless Brahmans, who once did it with credit by distributing the spoils to everybody but themselves and courted hereditary poverty. Let it be planned preferably by the descendants of those whose brains have evoked wonder and admiration of all the nations of the world. Swaraj of any other pattern may ultimately prove to be a poison-fruit. Those who will purchase that poison-fruit at the cost of *Dharma* or religion will have to come to grief. Remember, true Swaraj cannot be had without true *Dharma* and those who want to have Swaraj by casting *Dharma* to the four winds will have to repent by saying—

‘काचमूलेन विक्रीतो इन्त चित्तामर्षिर्माया ।’*

* Alas ! I sold a wish yielding gem for a piece of glass.

The Doctrine of Avatara.

BY Y. JAGANNATHAM, B. A.

The Supreme Spirit, who is the *Sachchidānanda-Tattva*, places Himself in several relationships with Matter, without being affected by the same, to allow free play to His Ānanda-Attribute in particular. To put it in another way, it is the love of God that is responsible for the activity displayed by Him while relating Himself to Matter. These relationships are His "descents". They are countless and transcend the human understanding. The activity connected therewith is manifest when He exhibits His immense capacity to create, protect and dissolve.

It is for love that He sacrificed Himself to become many; in other words, to create.

The *Puruṣa-Sūkta* describes His tremendous sacrifice most beautifully thus: The Devas, who are His inherent Pranic forces and are capable of perceiving the sense-objects (Ṛsis) and strong at taking hold of them (Sādhyas), tied Him to the sacrificial stake of Ignorance (*Barhiṣ*) and sacrificed Him; and from out of that sacrifice were obtained *Mahat* and *Ahankāra* (*Prṣat*), which are the seed of creation. Thus you see He loved to be sacrificed, if it is to create. The mother sacrifices her youth, her health—why, her all, for the sake of the child and her love of it.

Suppose you say, why should He create, be it even for love? But you

must remember that love is ineffectual and worse than non-existent if there is no object to centre it upon. God, who is the quintessence of love and who is secondless, created His second by the projection out of Himself of Divine Energy (*Māyā*), which, in turn, created countless universes by His grace and pleasure. Śrī Rādhā, who is the spiritual potency of the Lord in its entheasmic aspect, could show on Her person to Her rival in love, not only the whole creation, but innumerable *Rāsa* dances, circular because eternal, participated by Jivas, symbolized by the female form, who are drawn in love towards their Lord Śrī Kṛṣṇa, the Divine Magnet. The objects of love are there for the Lord of love; for He loves to create, and creates to love.

The pot of Love broke over the rock of *Māyā* and myriads are its down-flowing streams.

Love and
its forms.

What flows in the heart of the bride pining for her sweetheart; what makes the mother sleepless on her child's sick-bed; what moistens and sweetens the dry hearts of the parents on the appearance of their belated first-born; what softens the ferocity of the man-eater when her cub is suckled; what makes the mother bird fill her beak with food for her new-hatched birdie; and what speeds up the mighty rivers towards the shoreless ocean, is this nectar stream of Love. The world lives in love and thrives by love. What cements particle

to partake in this universe is the bond of love. The words 'hate' and 'hatred' are not found in the dictionary of the Love-God. If the father hates his son, it is because he loves to see his improvement; if the judge inflicts the extreme penalty of law, it is not that he hates the accused; it is for his love of the world that he removes a thorn from its side. Hatred is another form of love; call it perverted, if you will.

What is *Dharma*? It is that Which supports and maintains the worlds. That which retards the well-being of the world and its progress is *Adharma*. Since love supports and maintains the creation, love is *Dharma*.

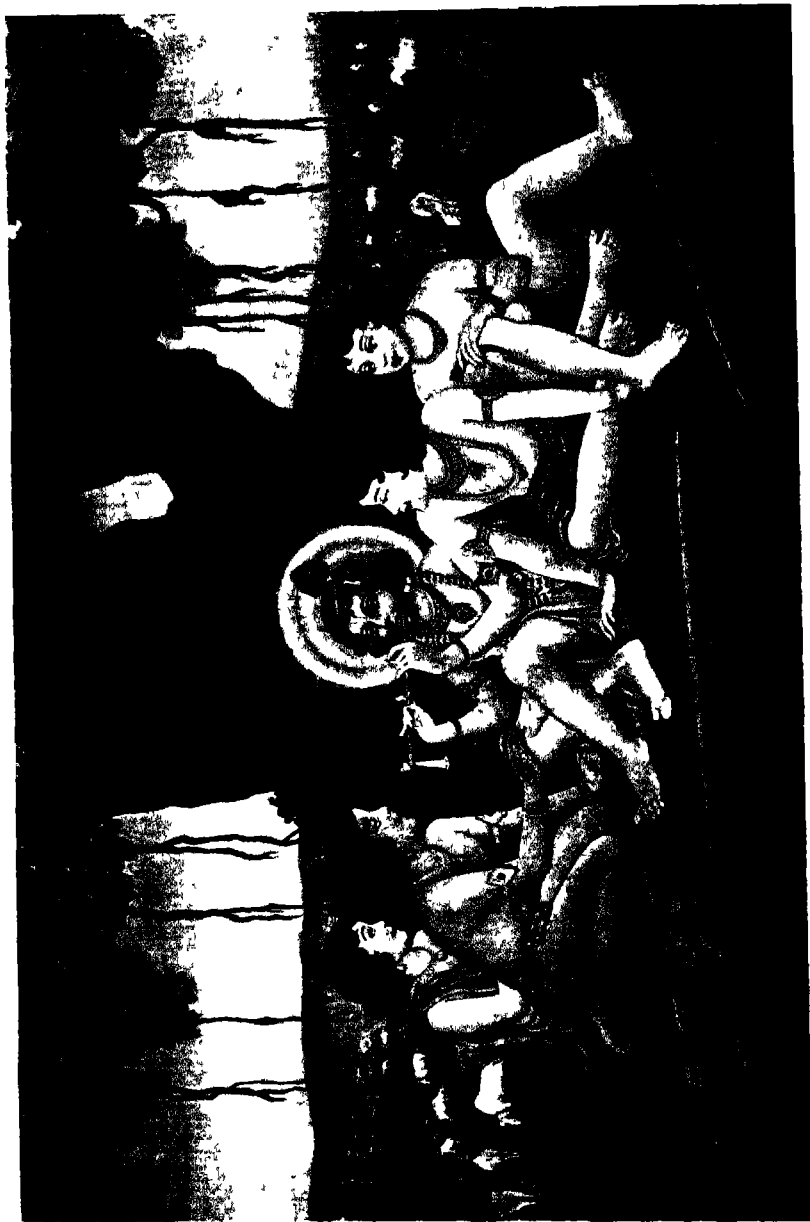
I will now trace how the Absolute, who is the Lord of Love, and so of *Dharma*, descends for His love of creation and its contents. But at the outset let me attempt to give an idea of the Absolute or the Transcendental God. The Absolute is the Self-constituted Divinity. His Godship or Divinity does not depend upon the Godship or Divinity of any other Entity. He is the fountain-head of all Divine Descents and of all faces or aspects of Divinity, from the Transcendental down to the symbolic manifestation of *Archā* or *Śrī Vighraha*. The Transcendental Absolute wields His spiritual potency for the purpose of "descending" and the first of His descents is in the form of expanded activity as *Īśwara* or *Śrī Nārāyaṇa*.

The second descent of Godhead is the descent as Master. He is called the First Person, from whom have

sprung the waters of the ocean of causation. He quickens the potentiality of the primordial Nature and creates *Mahat-tattva*, which is the material principle relating to His deluding potency. He is the wielder of potencies which create the spiritual and mundane worlds as well as Jīvas or individual souls who occupy the former of their own choice or free will. He reposes in the causal ocean of His own creation in the state of Divine sleep, *Yoga-Nidrā*, holding myriads of universes, subtle or in the seed-state, on His person. He is known as Sankarṣaṇa or Mahāviṣṇu and is the extended personality and propagating potency of *Īśwara* or *Śrī Nārāyaṇa*.

The third descent is that of the Second Person known as Pradyumna, who indwells and controls the sum total of the countless universes found in the form of the First Person. He is the myriad-headed Divine *Puruṣa*, who is the adorable object of the *Puruṣa-Sūkta* referred to *supra*, and is the progenitor of the Lords of the three potencies, Brahmā, Viṣṇu (Third Person) and Rudra. Brahmā is the reflected aspect of the Second Person, while Rudra is His transformed aspect. From His navel emanates Brahmā, the Four-faced, who creates or gives shape to material universes with His guidance and at His command. He is the Universal Oversoul and reposes in the ocean of conception in the spiritual waters of the womb of physical Nature. He, too, is the extended Personality of *Īśwara* or *Śrī Nārāyaṇa*, but is His procreating potency now.

The Kalyana-Kalpataru ❀



सुधा-धनुः

The fourth descent is the Third Person, who indwells and controls the several constituent parts of the material universes referred to above by constituting Himself as the inner guiding Oversoul of all Jīvas. He is the non-enjoying Sovereign Bird referred to in the Upaniṣad, who witnesses the action of the Jīva-Bird. The Vedas declare that He is of the size of the thumb and the object of worship and meditation by Karmīs and Yogīs. He reposes in the ocean of Sustentation (Milk-Ocean) and is known as *Aniruddha*. He is also the extended Personality of *Īśvara* or Śrī Nārāyaṇa, but is His sustaining potency now.

Thus we see three more positions assumed by *Bhagavān* or *Īśvara*, and these are His descents.

But who are Jīvas? They are the scintillations of a particular potency of the First Person and emanate from His person in the form of pencils of rays of effulgence. As such, they are pure by themselves; but when they come into touch with the mundane sphere, they develop perverted egoism as 'enjoyers' of mundane entities. Brahmā, the Four-faced, is the first of such Jīvas, and by his functioning, material worlds come into being with all their multi-natured objects.

The Arch-Cultivator, *Bhagavān*, will have now too many fields to irrigate. Love flows through channels; fields are wet and crops bumper. But alas! the fruit of Love. We reap it for ourselves, harvest

it for ourselves, store and enjoy it for ourselves. Is not the crop the fruit of Love? Is not Love the property of God, nay, His very essence? Then, how have we appropriated it all for ourselves, not allotting even a slice of His own fruit to Him? Who can answer? So we are thieves in the eyes of God.

The essence of water is the same, whether it is of the river or its channels. So also this love. God's love is always in floods and always overflows its banks, if it has any; but the same flowing through channels is narrowed down by their banks of Ignorance, and appropriated by the ever-suppliant mother, wife, child and the like. This Divine love by reason of flowing through these channels and on account of its ignorant recipients got the strange names of desire, patience, forbearance, charity, kindness, friendship, pleasure and the like, and more strangely so, their opposites also are not different from love.

Owing to his narrow vision, it is not possible for the ordinary man to trace its source and taste the essence of love, and so he feels contented with his situation. But the Lord feels uneasy at his miserable contentment and teaches lesson to him in His infinite love. Without notice is snatched away from his side, his consort, the brightest jewel and the paragon of beauty, in whom he centred all his affection. Next when the centre is shifted to his only child, that too is removed in no time. When next a friend is selected as the centre of his love, he too is either removed

God's concern
for the
fallen soul.

or made a rebel. Wealth may next become his source of happiness; but soon he finds himself robbed of it. The turn may next come for his body to be doted upon; but one day he is sure to find it diseased, decrepit, and not in a state to serve him, and what is worse, a burden to him. All these are the workings of His Love and attempts to make the man search for the Eternal among the fleeting, who is Himself, and centre his love upon Him for his eternal happiness. It is truly said that God's best manifestation is in the miserable.

Thus we see the love of God not only as the Creator, but as the protector also. Even a mother may doze for a while in her nocturnal attendance on her only sick child; but not God, the Lord of Love. His watch over the well-being of His children is eternal and eagle-like. His constant care is to set "matters" right. But when He finds that some of His children are wayward, astray, and a menace to His other children, who keep Him in view and send up devout prayers for immediate redress, remember that this is another occasion for His "descent".

You may ask me why he should descend and descend. I will tell you why. Suppose a mother went upstairs leaving her two children below the staircase. Both knew that their mother is in the upstairs; both are equally anxious to reach her and both are equally weak, being of the same constitution. But one of them realizing its inability even to crawl up to her, raises piteous cries which

reach the mother's ears. What will she do then? Will she not hasten to "descend" to pick up her child? The other child, though equally weak, may take into its head to walk up the ever-winding stairs to reach its mother, without disturbing her. But weak as it is, it may break its bones, having a nasty fall in the start itself, when its cry naturally comes out and is sent up even without its wish, and the mother is disturbed as well for "descending".

The former illustrates the safe position of the self-surrendering *Bhakta*; and the latter, the perilous position of a *Jñāni*—the self-reliant in spite of his constitutional weakness. Both disturb the Lord of Love,—the former knowingly, and the latter accidentally,—and it is Love that should provide shelter for both.

So, you see that God cannot but "descend" when occasion arises. If He thinks that the disturbance in His creation is not such as to necessitate His personal intervention, His *kalā* or spirit "descends" upon the nerves of His chosen individual, and the business of setting right "matters" is undertaken and finished through him, and His *kalā* is duly resumed afterwards. But when the disturbance is acute enough or of a far-reaching nature and when religion is struggling for life in the iron grip of irreligion, He chooses to appear Himself in this world, and may assume any form that may be necessary or suitable for quelling the disturbance and stemming the tide of irreligion or *Adharma*.

*Jñani and
Bhakta*

*How God
re-establishes
Dharma*

But very few, the most fortunate few, recognize His "descent", as although He appears in this world in His spiritual form the mind of the enthralled *Jiva*, which is his inner mundane tabernacle, projects itself and envisages, enamel-like, the spiritual form of the Lord just as it envisages forms of mundane objects in its attempt to perceive them. So the divine descent is never perceived by the fallen *Jiva* in its true perspective, as the perception of the *Jiva* is always "through coloured glasses"—, so misleading and mischievous is the mind.

Who
recognizes
His "descent"
and who not?

But remember *Jiva* is an essentially pure entity, being a scintilla of the Divine Power. If the spiritual vision inherent in him is not obstructed by the mind-factor as in the case of those who have recognized their true position in the world as the servitors of the Lord, and who move about tethered as it were to that enviable position, the "descent" is correctly recognized and taken full advantage of. But, as stated already, it is only the most fortunate few that can recognize the *Avatāra* or descended God.

So baffling and so inscrutable are God's *Janma* and *Karma*; and it is for us to qualify ourselves to know them in their essence.

Dharma-Tattva.

BY B. R. VINAYEK.

The celebrated Russian lady, the President-founder of the Theosophical Society and the author of the sacred treatise entitled "Secret Doctrine", approached a saint in the Himalayas. The Māhatmā was seated on the bank of a rivulet full of boiling hot water. She most earnestly asked the saint: "What is Dharma-Tattva?" The saint did not answer. She persisted in her attempt. Thereupon the saint broke his silence and dictated to her some fragments of a mystic poem composed partly in Sanskrit and partly in Prakṛita, which was afterwards translated into English and published under the title of "The Voice of Silence". The saint advised her to take up the study of *Śrīmad Bhagavadgītā*, the epitome of all Dharma-Tattvas.

In the city of Mahāsthāna (the modern Bogra district of Bengal) in the year 657 of the Vikrama era, a *Dharma-Sangha* (Council of religious men) was held, in which Arya-Sanatanists, Bouddha-Sanatanists and Jaina-Sanatanists equally participated. The question before the council was—"What is *Dharma-Tattva*?" Rṣi Mañjuśrī also graced the meeting by his holy presence. After repeated and threadbare discussions for several days, the subject was unanimously referred to the aforesaid Rṣi. His Holiness was a profound scholar and an advanced *Yogi*, too. After a thoughtful discussion with the prominent scholars the Rṣi passed his judgment in the following phraseology: "Mercy or compassion, the divine gift to mankind, is the Mother of *Dharma*,

pervading and embracing all in its infiniteness and reflecting its aspects everywhere throughout the whole creation according to environment and cosmic regulations. Observing its innumerable aspects it is very difficult to trace out the *Dharma-Tattva* in each and every thing of the three worlds. The faculty of recognizing *Dharma-Tattva* is not acquired by human efforts. It is a born faculty. It takes its birth from the womb of a merciful maiden. Big personalities like Avatāras and Tīrthankaras, Maharsis and Arhats, Āchāryas and Sūris, are the embodiments of *Dharma-Tattva*. They realized it and taught it by setting a concrete example. The humanity owes all the culture of *Dharma-Tattva* to the said divine personalities.

In the 3rd century A. D., in the court of the Kushan king Vasudeva, himself a Bhāgavata Vaisnava, eminent scholars from all parts of India and Greater India, Eastern and Western Asia, assembled in a Darbar in the year 295 of the Vikrama era. "What are the essentials of *Dharma-Tattva*?" was the question brought up for discussion before the council. The monarch, who presided over the deliberations throughout, remarked thus in a fitting speech: "*Dharma-Tattva* is the Unknown Reality of the Nāstikas and the embodiment of Śrī Viṣṇu of the Āstikas. It is related by the Fathers of humanity that Nara and Nārāyaṇa are the two sons of *Dharma*. The ideal life led by these sons of *Dharma* is full of the essentials of *Dharma-Tattva*. In the north-west portion of the Dharmarājika monastery at Taxila, there exist two images of Viṣṇu and Kārtikeya. These

images actually make a ready reply to any question about *Dharma* in human language. The wonderful reply convinces the rational element in man, the questioner. In the 3rd century B. C. in the spacious hall of the Dharmasetu Monastery (in the modern Jaipur State) a large congregation of monks and Bhikkhus was held. The trend of discussions was towards the formation of a *Dharma-Sangha*. It was argued, contended and agreed that the *Dhammapada* and the *Bhagavadgītā* are in essence the same thing. The same Lord speaks in both the sacred books, though in a different form and different situation. Therefore the *Sangha*, the members of which are engaged both individually and collectively in the deep study of either *Bhagavadgītā* or *Dhammapada*, is a *Dharma-Sangha*. Consequently a permanent *Dharma-Sangha* was established then and there in that Dharmasetu Monastery, which lasted for several centuries.

Now leaving aside some important discourses about *Dharma-Tattva* during the periodical sovereignty of Nandas, Kṣemakara, Sumitra and others, let us sit at the feet of Bhagavān Bādarāyaṇa in the beginning of Kaliyuga when *Dharma* in the form of a one-legged bull appeared before the Mahārṣi. The compassionate heart of the saint melted at the sight of the miserable condition of *Dharma*. This was the immediate cause of the compilation of the Sūtras on both the Mimāṃsās. The first volume, known as *Pūrva-Mīmāṃsā*, starts with the sūtra 'अथातो धर्मविज्ञाता'. Dealing with the *Mantra* and *Brāhmaṇa* portions of the Śrūtis and reconciling the

various differences in them, on reasonable grounds, Ṛṣi Jaimini, a favourite disciple of Vyāsadeva, did a yeoman service to *Dharma*. The author presented the volume to his *Guru*, who received the same with great pleasure and gave his blessings. The author told his *Guru* frankly that "the work will be serviceable to a few individuals only and consequently will not be able to better the condition of *Dharma* for the obvious reason that (a) amongst the four Puruṣārthas—*Dharma*, *Artha*, *Kāma* and *Mokṣa*,—*Artha* has dethroned *Dharma* from its exalted position and made the latter its slave, whereas *Kāma* has prevailed upon *Mokṣa* and destroyed its utility. Of course, this compilation of mine has secured the preservation and formal worship of the *Mantra* and *Brāhmaṇa* portion of the Śrutis, so much the better."

Maharṣi Bādarāyaṇa listened to his discourse very attentively. Thereupon he took upon himself the arduous task of compiling the *Uttara-Mīmāṃsā* on Vedānta or the Upanisads, which starts with the enquiry about *Brahma*—'अयानो ब्रह्मनिहासा'. *Brahma*, whether *Saṅga* or *Nirṅga*, is the Infinite source of *Dharma* and beyond the reach of the material aspects of all the four Puruṣārthas. Hence the knowledge of *Brahma*, the secret doctrines of creation and the immortality of the individual soul will certainly be able to cure the infirmities and defects of the *Dharma*-Bull. Thus the Maharṣi laid down the threefold Path, *Prasthāna-Trayī*, consisting of the Upanisads, the *Brahma-Sūtras* and the *Bhagavadgītā* (the jewel of the

Mahābhārata), for the emancipation of humanity entangled in the turmoils of Kaliyuga. He deputed his disciple Vaiśampāyana to Śākadvīpa (modern Egypt). He preached the Doctrine of the Heart, i. e., Vedānta, recognizing to its full extent the worship of Sun-God in Egypt and Babylonia, of Moon-god in Arabia and of Fire-god in Iran, followed by the incarnation and holy adventures of Moses in Egypt, Hazrat Mohammad in Arabia and Zoroaster in Iran, as singular representatives of Divinity. Ṛṣi Jaimini preached the same doctrine of Divine Love to the Greeks, the Germans and the Romans. The French author of 'The Bible in India' has clearly and authoritatively demonstrated the above facts, maintaining the ancient maxim that India is the common Motherland of all the human races spreading throughout the Old and New worlds. Not only the philosophical and doctrinal cultures, but also the *Mānava-Dharmaśāstra* and even the customs, omens and Tantric elements of the 'bon' cult of India were adopted by the inhabitants of Asia, Europe and Africa.

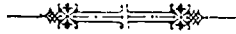
Dharma is the earthly counterpart of *Mokṣa*. If the latter is the kingdom of God, the former is the kingdom of God, on earth.

Dharma is the framework within which *Artha* and *Kāma* have to operate. This operation, in this age, has been disturbed producing the godless elements in human society. The world is not simply denying God's authority. It is ignoring His existence altogether. The disregard of God is not confined

to one country but is unfortunately gaining ground all over the world. They are out not only to banish the reverence for God out of life but they are also trying to banish all thoughts of God out of man's mind, endeavouring, on a scale never attempted before, to create an anti-God or a no-God mentality. The worship of one God has been abandoned in favour of such local divinities as the nation, the class or sect, and even the deified individual.

Thanks to the Almighty, India still adheres to the essence of *Dharma*—*Satya* and *Ahimsā*, i. e., Truth and Non-violence as its creed to shake off foreign domination. Does not the powerful Peace Pledge Union initiated in the West by Canon Dick Shepperd, which is revolutionizing Christian thought, owe its origin

to the life and teachings of Mahatma Gandhi, who professes himself to be a worshipper of Tulasidas's *Rāmāyaṇa* and *Gītā*? Are not signs visible to indicate that the forces generated by the activities of the various conferences held in the West, some working for peace and some engaged in spreading Eastern culture and wisdom, are unconsciously but irresistibly drawing Britain in particular and the West in general closer and closer to India's spiritual ideals? What we want to-day is not the preaching of Indian philosophy nor its esoteric doctrines, nor even the narration of her once great spiritual past—we have had enough of these and to spare—but their application to our daily problems of life as depicted in the *Rāmāyaṇa* of Tulasidas, quietly and on a nation-wide scale.



Just as a tortoise withdraws its limbs within itself, even so a wise man withdraws all his desires within himself and in this state of tranquillity he comes face to face with his real Self within his self.

Fix your gaze on final beatitude and engage yourself, heart and soul, in achieving this object. Lose not a second in doing what you think beneficial to yourself as well as to others; for who knows when death may lay her icy hands on you?

He who is not a source of annoyance to the world and who does not feel annoyed with the world, who desires nothing, and envies none, he verily attains *Brahma*.

No vision like knowledge, no austerity like Truth, no misery like attachment, no happiness like renunciation!

Toleration in Hindu Dharma.

By C. M. RAMACHANDRA, B. A., B. L., F. R. G. S., and C. S. KRISHNA IYER, M. A.

INTRODUCTION

A study of the history of religions leaves a general impression on us that their votaries are intolerant towards their co-religionists. Intolerance is found not only towards a foreign faith but within the faith itself between one sect and another. Sometimes we find that an orthodox religionist would be more tolerant towards one who is a foreigner to his faith, for instance, a heretic. While such is the case of intolerance among the religions of the world, we have a different atmosphere in Hindu Dharma, a unique instance of toleration. There are a good number of sects among the Hindus, each having a different shade of beliefs and observances. One would expect intolerance among them. As a matter of fact, there are a few instances of such intolerance recorded in the history of our faith. But if we take generality into consideration, there is no intolerance among the various sects inside the faith. Scriptural texts enforce toleration among them. The ordinary man who believes in the faith never thinks of intolerance. Even towards the alien faiths, Hinduism never raises its finger. Even towards an aggressive foreign faith, Hinduism always had a welcome smile and not the arrogance of opposition or enmity. For this conception also there are injunctions of scriptural texts besides a good number of historical anecdotes. Let us now elaborate the

above view with illustrations and authorities.

TOLERATION AMONG THE VARIOUS SECTS WITHIN THE FAITH

Says Bhartṛhari:—

"Though I do not recognize any difference between Maheśwara, the Great Lord of the world, and Janārdana, the inner soul of the universe, still my faith is in the One who has the new moon on His crest (that is, preferential worship)."*

As already noted above, there may be a few extreme instances of rank bigotry in the history of religion in our country; but the general tenor and tendency of Puranic teachings is a broad toleration as between the various sects of Hinduism. To dispel some misconceptions which exist in certain quarters the following stories are culled out from Puranic lore in order to illustrate the above contention.

In the 'Śeṣa Dharma', which is a part of the 'Harivaṃśa', an episode occurs describing the previous births of Khara, Dūṣaṇa and Triśīrā, the three Rakṣasas who were deputed by Rāvaṇa

* महेश्वरे वा जगतामधीश्वरे
जनार्दने वा जगदन्तरामनि ।
न वस्तुमेदप्रतिपत्तिरस्ति मे
तथापि भक्तिस्वरूपेन्दुसेखरे ॥

(*Varagya-Shataka*)

to rule over Janasthāna. In the previous birth, they had been Brahmans known as Chandrakānta, Mahāmedha and Vijaya. They performed penance to obtain Śiva's favour. Śiva, pleased with the rigour of their austerities, appeared in person before them. They said:—

‘संसारविषवृक्षस्य छेत्ता मय मद्वेश्वर ॥’

“O mighty Lord! cut Thou the poisonous tree of transmigration.” Śiva became wrathful at them as they characterized *Samsāra* as a poisonous tree and reduced Him to the position of a woodman. He cursed them that they should become Rākṣasas at the next stage of their existence. They became penitent and invoked His mercy. Śiva promised to give them liberation during His *avatāra* as Rāma when He would meet them in battle. His word was finally fulfilled.

The author of ‘Śeṣa Dharma’ concludes the above episode with a remark that there is no difference between Śiva and Viṣṇu and that there is no harm in thinking, what may sound strange, that Śiva was born as Rāma.

Again, in the same work an account is given of the previous births of Bāli, the Vānara king, and Matanga, the sage.

A Brahman called Suśānta did a penance. A *Śūdra*, Dharmasīla by name, served him, looking after his bodily comforts. Śiva appeared and the Brahman craved *Mokṣa* for both. Śiva was not prepared to grant liberation to the *Śūdra* as he had done no penance. On further solicitation

Śiva deferred the grant of the boon to the next appearance of the parties in the world. The *Śūdra* was born as Bāli and the Brahman as Sage Matanga. But the friends of the previous birth became enemies now. Bāli destroyed the hermitage of the sage, who in turn levelled a solemn curse against him. Śiva became born as Rāma and in His peregrinations in the South for fourteen years met the two persons, gave absolution to the sage by blessing him with His appearance and purified Bāli by killing him with His arrow.

Here, too, we note that Śiva became incarnate as Rāma. A third instance is found in Jaimini's *Aśwamedha*. Among the warriors who captured the sacrificial horse of the Pāṇḍavas, a distinguished hero after exhibiting many glorious deeds of valour was slain by Arjuna. Śrī Kṛṣṇa ordered Garuḍa to throw the head of the dead hero at Prayag, the holy junction of the Ganges and the Jamuna. Garuḍa replied that the man had already been purified by the sight of the Divine Śrī Kṛṣṇa and that further purification at Prayag was superfluous. Śrī Kṛṣṇa replied that the holy Prayag would become all the more sacred by receiving the head of a valiant hero. Garuḍa proceeded to execute the errand. Meanwhile Śiva and Pārvatī were on their aerial tour. They noticed something in Garuḍa's beak. Śiva wanted the precious head for His rosary of skulls and commanded Nandī to bring it. Nandī pursued Garuḍa to get at the skull. While Garuḍa was going directly above Prayag, he dropped the skull. At once

Nandī took the skull to his master and it was added to His garland of skulls.

Jaimini weaves the story in a beautiful way to suggest that Śiva and Viṣṇu vie with each other to do honour to a good soul. In the *Bhāgavata*, Śrī Kṛṣṇa says:—

मङ्गलः शङ्करदेशी मददेशी शङ्करभियः ।
उभौ तौ नरकं यातो यावच्चन्द्रदिवाकरो ॥

"A devotee of Mine who hates Lord Śankara and a lover of Śankara who hates Me, both these go to hell and rot there till the sun and moon endure."

Hence it is clear that there is no religion so tolerant as Hinduism. Conversion and missionary zeal have no place in Hindu religion, as salvation is open to all who are true to their God.

TOLERATION OF HINDU DHARMA TOWARDS OTHER FAITHS

In the *Gītā*, Lord Śrī Kṛṣṇa says:—

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यधिपूर्वकम् ॥

"Even those who worship *other* deities with faith, worship Me only, O ! son of Kuntī, though contrary to rules (of the Vedas)."

In our *Sandhyā* (daily prayer) we read:—

‘सर्वदेवनमस्कारः केशवं प्रति गच्छति ।’

"The salutations to all other gods go to Keśava (Lord Viṣṇu)."

There are a good number of systems of philosophy within the fold of Hinduism, varying from the blind faith of a savage to the high intellectual and philosophical faith of Monism. But yet all these different faiths are

regarded as different royal roads which take a devotee to their common destination, that is, salvation. Such a broad-minded notion makes it impossible for one to hate a man of an alien faith, nor does it induce him to persecute others. If Hindu Dharma has within itself various shades of faith, the other alien faiths will naturally find their prototypes within the Hindu faith itself. Hence a Hindu will see nothing strange either in the faith or in the tenets or in the observances of an alien faith with which he comes into contact. Hence complete toleration has always been the motto of the Hindu Dharma towards other alien faiths, even to the detriment of its own followers. For in several instances the alien faith which spread among its people became in course of time a thorn in its sides and threatened its very existence.

Let us now give a few instances from history wherein the Hindu Dharma extended its doctrine of tolerance towards the incoming alien faiths.

(1) The aggressive conquest of Persia by the zealous Arabian Muslims and the intolerant persecution levelled by the faithful against the 'infidel' Parsis forced the latter to migrate to the western coast of India for the preservation of their faith. When the Parsis landed on the coast of Gujerat, the then ruling Hindu sovereign (the Yādava king) sought for the advice of the sage at the Dvārakā Śankara Mutt, as to how he should deal with the incoming foreigners. The holy apostle of Hindu Dharma advised the sovereign to treat the Parsis as his guests (*atithi*) and to give them

shelter. The Parsis were thereafter permitted to land and were given protection. To-day we find them rich and prosperous and helping the cause of national uplift in the land.

(2) When imperial Rome conquered Palestine and drove the Jews from their land of birth, various tribes were scattered throughout the length and breadth of the land. A few tribes came all the way to India and landed on the west coast. The then Rajas of Cochin, though they were orthodox in their faith, allowed the refugees to settle in their cities and even synagogues were allowed to be built and the Jews were permitted to observe their own form of worship. Even to-day in the city of Cochin we find a separate quarter inhabited by the descendants of those refugees.

(3) During the early Christian era, apostles and other evangelists went abroad and spread their gospel among the foreign peoples. One apostle, St. Thomas, seems to have come to India. The people who adopted the new faith became known as St. Thomas Christians. They were allowed to settle and to spread their religion in the country. It may be curious to note that they began to flourish in the midst of orthodoxy on the western coast. The Hindus not only allowed them to build their churches, but even encouraged them by making grants of fertile lands to their institutions. As a result, we find on the west coast, especially in the ancient principalities of Cochin and Travancore, more

Christians than the Hindus themselves. Toleration had developed into leniency and ultimately tended towards cowardice.

(4) The last faith which came to India, which was both aggressive and emphatic was Islam. Though there is not much in common between Islam and Hinduism, the Hindus treated the newcomer as an honoured guest. In fact, great philosophers and devotees saw the same principles in both the religions and preached the idea of toleration to followers of both the faiths. The great Nanak and Kabir are such eminent examples. Better angels of toleration cannot be found in any other land.

CONCLUSION

We have given above a few illustrations to show how tolerant the Hindu faith is within itself as well as outside. In fact, it affirms that there is an element of truth in every religion and that one should follow his own faith without embracing any other faith. It further says that one should follow the observances of the country where one resides. The crux of the idea is clearly expressed in the answer given by Yudhiṣṭhira to the question put in by the Yakṣa in the episode of the 'poison pool' in the *Vanaparva* of the *Mahābhārata*. It is this:—

"Logic is fickle, Vedic texts differ. There is not one R̥ṣi whose opinion is not divergent. The truth of religion is hidden in the cave (abstruse). What the great ones (of a particular place) follow is the Path."



Subordination of Artha to Dharma.

BY DAYA SHANKAR DUBEY, M. A., I.L. B.

Many people think that one of the causes of the poverty of India is the teachings of Hindu religion, which emphasize the spiritual side and neglect the material side. But this view, in my opinion, is not correct. Hindu religion has never discouraged people from acquiring wealth in the *proper* way; in fact, it has always considered *Artha* to be one of the four objects which every Hindu ought to try to achieve in his life-time. In the past, India was not only spiritually advanced but was considered one of the richest countries of the world. How this country grew poorer and poorer under the Muslim and British rule is not to be considered here.

My object in writing this article is to draw the attention of the readers of the 'Kalyana-Kalpataru' to the well-known doctrine of Hindu religion that *Artha* (Wealth) should be subordinated to *Dharma*, which, if followed in actual practice by the people of all the countries of the world, would undoubtedly lead to abiding peace, harmony, contentment and maximum happiness everywhere. India, which is at present one of the poorest countries of the world, has an important message of hope, peace and contentment to deliver to the people of the West, who, in spite of all their richness and the advanced stage of their civilization, do not subordinate *Artha* to *Dharma* but subordinate *Dharma* to *Artha* and in

their desire to acquire more and more wealth do not hesitate to do harm to others. Their activities have led to all kinds of exploitation, cut-throat competition in production and business, use of sweated labour in industries, employment of females and children in mines and during night-time, and world-wide wars which have been responsible for the destruction of millions of human souls. With all the riches and the facilities which riches can bring, people in the West are not as happy as they should be. Very few have peace of mind and contentment. Their happiness will surely increase if they try to subordinate their activities for acquiring and using wealth to the performance of their dharmic duties.

In India the conditions are not better in this respect. Here the zemindars are trying to rack-rent the tenants, money-lenders are charging usurious rates of interest, poor labourers are being exploited and they do not get a living wage, shopkeepers are trying to cheat the public by adulterating foodstuffs and all these activities have not led to their contentment and happiness, because ill-acquired wealth can never bring permanent peace and happiness. The condition of poor people, who are the victims of exploitation, is extremely bad and they have no facilities for improving their own lot. So we find that those who exploit

and those who are exploited, both are in need of peace and contentment and this they can have only by subordinating their activities for acquiring wealth by performance of dharmic duties.

The subordination of *Artha* to *Dharma* means that when there is a conflict between *Artha* and *Dharma*, i. e., when the performance of any act increases one's wealth but injures the interest of others and therefore is against the dharmic injunction of not injuring others, then such act should not be performed. The dharmic duties should be interpreted on the most liberal and non-sectarian lines. That act should be considered as not being performed in accordance with *Dharma* which decreases the true welfare of the society or the nation. All those activities should be considered as being undertaken in accordance with *Dharma*, which lead to the progress of the individual, progress of the society and progress of the nation simultaneously. All those activities should be considered anti-dharmic, which, though bringing some gain to the individual who undertakes them, are harmful to the society or the nation.

In the life of every person many such occasions arise when the performance of any act leads to some personal gain but at the same time it decreases the welfare of the society. At such times people should voluntarily abstain from such activity. They should be encouraged to do so by propaganda. But people generally do not and would not abstain from such

anti-dharmic activities voluntarily. Then the State should stop such activities by legislation and suitable punishment. Every civilized State punishes the anti-social activities of its people. But there are many such acts as are not considered punishable by law, but which all the same decrease the welfare of the society and are therefore anti-dharmic. I give below a list of a few such activities:—

- (1) Taking of forced labour or *begar*;
- (2) Using sweated labour or taking work on less than a living wage;
- (3) Charging a high rate of interest from borrowers;
- (4) Rack-renting of tenants by zemindars or cultivators;
- (5) Charging of *nazrana* or other unauthorized cesses by the zemindars;
- (6) Adulterating articles of food, particularly milk and ghee;
- (7) Cutting down of the forest indiscriminately;
- (8) Employment of females and children in mines;
- (9) Killing of useful and sacred animals such as cows and calves;
- (10) Using motor-cars in such a way as to envelope the passers-by in a cloud of dust.

The list is not sufficiently exhaustive and new items can easily be added. Avoidance of all such activities would lead to a judicious and harmonious combination of spiritualism and materialism, which

The Kalyana-Kalpataru



The Goddess of Prosperity

the world is greatly in need of at the present time.

I wish to conclude this article by emphasizing once more that the true

welfare of the people can be advanced only when all activities of acquiring and using wealth are subordinated to the performance of dharmic duties.

Dharma and its Implications.

BY PARASHURAM CHATURVEDI, M. A., LL. B.

Dharma is held in the highest esteem by a devout Hindu. It is said that man is only equal to a beast so far as eating, sleeping, fear and sexual pleasure are concerned; it is *Dharma* alone which distinguishes him from the lower animals. *Dharma* when transgressed ruins the man who transgresses it and protects him when cared for. It is hence thought that one should never forsake *Dharma* through self-interest, fear, desire for gain or even for the sake of life itself. One's own *Dharma*, even though faulty, is preferable to another's, even though the latter may happen to be more comfortable. It is better to die in one's own *Dharma* than to think of embracing another's *Dharma*; for such a course is fraught with danger. It is also believed that whenever *Dharma* begins to decline and *Adharma* predominates, God Himself has to come down to the rescue of those who suffer thereby. *Dharma* is thus taken to be the sum-total of all good and the panacea for all evils. Yet it is very difficult to answer the question "What is *Dharma*?", because "its secrets lie hidden deep in the cave below" and the various interpretations put upon the term

Dharma tend unfortunately to create a confusion in the minds of those who strive towards a right understanding of its implications.

The sage Jaimini seems to have understood *Dharma* to mean the duties inculcated by the Veda in the form of injunctions which are to be carried out on the strength of the authority of that text, as uncreated and eternal. We are, therefore, led sometimes to believe that *Dharma* lies mainly in the performance of various sacrifices and religious rites with a view to attaining heavenly bliss and we naturally look into the *Brāhmaṇas*, the *Śrauta-Sūtras* and other such works for a study of the different details about them. *Dharma* is, again, defined by the great Vyāsadeva as that which holds or sustains the people (from the root *dhṛ*—to hold) and "it is verily that which consists in sustenance." We, accordingly, think that *Dharma* is made up of all those duties which particular castes, clans or orders must follow under particular circumstances with a view to preserving the sanctity of the social organization. Lord Śrī Kṛṣṇa refers to such *Dharma* when he calls upon Arjuna

to fight, saying: "You should not waver even if you take into consideration the particular *Dharma* prescribed for you; for there is nothing better for a Kṣatriya than to take part in a righteous struggle." There is yet another interpretation of the word *Dharma* when we say that its essence is identical with human conduct (*आचारः परमो धर्मः*) or those general rules of good conduct which are proper and necessary for keeping peace and order as well as for the attainment of heavenly good, and Manu and other authors of Smṛtis enumerate and explain such principles in their texts. Some of these rules are often included in those bodies of regulations which as laws are meant for the purpose of administering justice and adjusting mutual dealings between one party and another.

But such descriptions do not singly appear to express all that the term *Dharma* implies; even when taken together, they really come to point only to a few particular aspects of it. They are hence taken sometimes to be no more than either *Mokṣa-dharma* (*Dharma* of deliverance) or *Samāja-dharma* (*Dharma* of social organization) or *Āchāra-dharma* (*Dharma* of right conduct) or *Vyavahāra-dharma* (*Dharma* of mutual dealings) respectively, and it is because the holders of the above views seem to pay undue attention to the mere forms of ceremonies or to lay more than proper stress on human conduct or man's actions alone. They do not stop to realize the element and full

significance of what is called a faith in God, which, according to many, is the basic principle or the very kernel of whatsoever the word *Dharma* may be said to connote. *Dharma*, from this point of view, has come to include whatever a person professes to be the objects of his faith, that is, God and His divine powers, the particular form of devotion to Him, an ideal state of bliss and beatitude, and the like, and it is in this sense only that the word *Dharma* has sometimes been translated by, and identified in meaning with, the English word 'religion'. Faith in God is considered to be the very essence of a religion and almost all great living faiths of the world have, therefore, assigned it the first place in their creeds.

It is interesting to note in this connection the gradual evolution which the meaning of the term *Dharma* has undergone with the development of the Buddhist religion and philosophy. It is said that Lord Buddha, who "penetrated into the secret of *Dharma* with the supreme eye of knowledge (*बुद्धनेत्र*)", placed originally the practice of virtue above all religions, including his own, and to him it was right conduct alone that paved the way to eternity. He preached, therefore, the doctrine of the eightfold path (*आष्टांगिक मार्ग*) and refrained from dwelling on the idea of God or anything else beyond. So *Dharmakāya*, in the primitive Buddhism, meant merely the body of laws promulgated by the great teacher and all existence, according to the Buddhist conception, was known to be ever-changing or simply non-existent.

But the followers of *Lokottaravāda* (the super-world existence theory) among the *Mahāsāndhika* sect of Buddhism, though denying all existence as false and merely provisional, began, in course of time, ontologically to affirm all noumena as real and the same idea developed, from a positive point of view, later on into the *Dharma-svabhāva-nityatva* (the original condition of existence is permanent) theory of the *Mahāyāna-Sūtras*. Even Nāgārjuna, who mainly treated the problem of determining what constitutes the substance of reality and negatively upheld the theory of *Śūnyavāda*, elaborated the idea of *Dharmakāya* from the aspect of the Absolute, as the universe, unchanging and unchangeable, and called it *Dharma-tatātā*, a word which came to signify the totality and all-absorbing unity of the universe, to which nothing can be added and from which nothing can be subtracted. *Dharmakāya* or *Dharmatatātā*, finally changed into *Bhūtatatātā* or Suchness, is, again, the unity which pervades through the many diversities, which latter have no existence apart from the former. It is, in other words, the supreme Principle which includes the *Prajñā* or all-comprehending knowledge and *Karuṇā* or all-comprehending love or activity as its essence and it is from this that everything phenomenal emanates. The One is really in the many, and the many in the One and the highest aim of the man who aspires to free himself from the shackles of rebirth should, therefore, be to realize the eternal *Samatā* or sameness underlying everything, with

the help of a gradual process of *Dhyāna* or meditation.

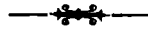
We thus find that, though the question of God was practically ignored in the beginning and particular presuppositions of the creed pressed hard upon its adherents always to keep them away from any such notion, the idea of something universal and eternal gradually gained ground and it came to be recognized among the tenets of Buddhism at last. *Dharmakāya*, of course, is not a personal God nor even the *Brahma* of the non-dualistic Vedantism; yet, when closely observed, it would appear to be something not very different from either of them. It is not to be wondered at, because belief in a supreme being or Power has become one of the heritages of mankind and it has passed from reason into the region of intuition itself. "Humanity," says Renan, "prefers to talk imperfectly about God to remaining silent and it likes better to trace a fantastic picture of the divine world than to resist the invincible charm which leads towards the invisible". The religion which professes to be merely ethical must, therefore, be necessarily forced to admit something which, though practically unknown and beyond our reach, is always ready at hand to guide the destiny of things.

God permeates the whole universe and it is He who sustains everything by the force of His own energy. He sits in the heart of all creatures and moves them mechanically, as it were, through the agency of His secret powers. He, in other words, is the

very nature (*Prakṛti* or *Swabhāva*) of each substance or individual, which always persists in it and which never leaves it. God and *Dharma*, in this sense, are practically identical with each other and anything done by way of a good and moral act is really directed towards the fulfilment of the purpose He likes to be served. It is, therefore, rightly said that *Dharma* is primarily concerned with man's duty to God and secondarily with man's duty to man, since the latter establishes an indirect nexus with God. The essentials of *Dharma* must, therefore, necessarily include both the material and the spiritual good (*Abhyudaya* and *Niḥirecya*) of man, as God is even *Kāma* in man when it is not against the substance of *Dharma* (धर्मविरुद्ध). The great sage Vyāsadeva declares at the top of his voice (with both hands raised aloft) that it is through *Dharma* alone that both *Artha* and *Kāma* are attained;

it is *Dharma*, therefore, that must be adhered to.

Such *Dharma* consequently must remain one and only one for all and it must be all-powerful and eternal at the same time. It must contain ingredients common to all religions and all religions worth the name must look to it for their ideal and support. All religions in this way become so many branches of one Eternal Religion and anyone sincerely and truly adhering to its principles of Faith in God and good conduct need not fear any deviation from his own religion. Not only this, but a person who acts and believes in this way will naturally have toleration and respect towards other religions and his life will prove to be a success for all time to come. The *Dharma* and its implications, when understood aright, are the highest and surest ideal worth aspiring for by man.



Do to-day what you have to do tomorrow, finish just now what you intend taking up after some hours; for Death will not wait to see whether you have done your work or not.

Nobody knows when he may die. Life is ebbing fast. One should, therefore, take to religious practices while he is in the prime of his youth. The practice of religion brings glory here and happiness hereafter.

Always speak the truth, live the truth, have implicit faith in the words of the *Guru* and *Veda*, control your senses, and thus you will be able to conquer Death.

Dharma is the only Solution of Life-Problem.

BY RAM CHANDER SHARMA, B A.

They say death is a mystery but I say and feel that life is a mystery greater still. We see death is beyond all human ken, for nothing of death is visible or perceptible to us. But strange it is that life, though so perceptible, is still a great mystery. How well has Kālidāsa said

‘मरणं प्रकृतिः शरीरिणा विकृतिर्जीवितमुच्छेदे दुःखे ।’

“Death is a normality, but life to a wise man is an abnormality.” For life depends upon breath—why should there be a constant flow of vital breath in the system of man, is a mystery, of course. Go and ask the teeming millions that inhabit the face of this globe, what life means, what the ultimate object of this hustle and bustle of our earthly existence is, why we go on working and working from day-dawn till sunset, without heaving a sigh of relief for a moment, what on earth is the longed for end of all these all-absorbing and multifarious engagements—in a word, this long-drawn misery. Hardly you will find one man out of thousands, who will ever pause to answer this query of all queries. No wonder if here and there you, instead of receiving a good and polite answer, be welcomed with a rebuff of some such sort. “Man, have you no business to look after, that your brain has become the Devil’s workshop where such questions are being manufactured? Only a fool or an idle fellow will waste his time and energy in answering such nonsensical questions.” But, my readers, is it really a waste of time to think so? Is it not wisdom to solve the mystery of life? The great men of the world, like Lord Buddha and Christ, tried to solve it and only a few Nachiketas have solved it.

24—D. T. N.

Understand life, if you mean to understand death. Analyse life, if you desire to unravel the mystery of death. Life and death are not two distant and different things, but the two ends of one and the same thing. If life is a door through which we have come here on earth, death is another door through which we shall have to pass on to what is called another world. Life and death are, in fact, the incoming and outgoing doors of this earthly sojourn of ours—the stage of the world-drama.

And how to understand life? Who does not know that life is an enjoyment? ‘Eat, drink and be merry’ is the be-all and end-all of life. ‘Let enjoyment be your aim so long as you live, though you have to beg, borrow or steal for there remains nothing after the body is burnt to ashes.’* Such are the life-conceptions of many a young man of these days. But if such is your notion of life, dear readers, bear in mind, you have yet to learn much. See what Shakespeare says —

What is man?

If his chief good and market of his time

Be but to sleep and feed? A beast, no more.

Do you really believe that a mere handful of ashes or dust is the end of all the high-sounding ambitions and aspirations of man? Has the wonderful mechanism of the human body no other end but smoke? All the wisdom of olden times contradicts it. Our own experience goes against it. Even

* यावज्जीवं सुखं जीवेद् ऋणं कृत्वा घृतं पिबेत् ।

मसीभूतस्य देहस्य पुनरागमनं कुतः ॥

the investigations of modern science and philosophy do not bear this out. If really we believe so, then surely Burke was quite right when he said "What shadows we are and what shadows we pursue!" Certainly life has a mission, an object and surely he is a mere fool who thinks that momentary pleasures are the only aim of life. Let Shakespeare again open his eyes —

*What will I, if I gain the thing I seek ?
—A dream, a breath, a froth of fleeting joy!
Who buys a moment's mirth to wait a week ?*

*Or sells Eternity to get a toy ?
For one sweet grape who will the vine destroy ?
Or what fond beggar, but to touch the crown,
Would with the sceptre be stricken down ?*

And how well a great man has said —

*I slept and dreamt that life is beauty
I woke and found that life is duty*

(Mazzini)

Surely life is duty, a lifelong duty and not a whit more or less than duty or Dharma

But what is Duty, 'the stern daughter of God' ? It is a small word composed of four letters, but it covers the whole range of life as the infinite space does, which is composed of four cardinal points. It has numerous names and aspects at different times and under different circumstances but whatever the name and aspect it may assume, its one intrinsic or essential nature or feature is always there. It is always a light to guide us, a rod to check the erring hand. It is a law and victory, when empty terrors overawe us, and a calm and peace, when our frail humanity is in the grip of confusion and despondency. In short, it is infinite bliss that we can enjoy on the face of this earth.

The only thing it requires is the utter forgetfulness of our own self in discharging it. It is too jealous to brook the self and the not-self at one and the same time.

But how to achieve this, when we see ourselves surrounded by so many difficulties ? We are, as it were, being carried away by an overwhelming wave of emotions, desires, allurements, aspirations, and so on. My answer to this is, that in the first place you shall have to revise your views about emotions and temptations. They are not useless things as many of us have been made to believe. Mind you, they are necessary steps for growth. No growth was possible without them. It is the temptation of catching hold of a bright coloured ball that makes the creeping infant go, walk, and run and it is temptation, again, that makes a sturdy youth face the stress and stern of life. But for these temptations, the world would have been rather a dull and tasteless affair. Mind that temptations regulated and controlled make the world a heaven. So temptations are to be checked and controlled and not altogether destroyed. Mind the simile in the *Kathopanishad*, where body is compared to a car and our senses, to horses, etc. —

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहणं च ॥*

But man in his ordinary circumstances is too weak to withstand them. They often prove too strong for him. But there is no cause for losing heart. If snakes and lions can be tamed and made to dance at the gestures of man, poor temptations, too, can have no stay before the dexterity of man. There are keys to open all locks and these keys are in the hands

* The simile explains that temptations and emotions are to be regulated and trained like the horses of a chariot, so that our chariot of life may clear of all pitfalls.

of *Dharma* If by the application of certain rules and principles, a rope-dancer can easily walk on a thin rope at a considerable height, and if man can fly in the air or live under water, surely he has the capacity for regulation of his emotions and control of his temptations. Let the reader dive deep into the essential principles of *Dharma*

Now, the word "DHARMA" is a very comprehensive term and covers the connotation of the words Religion, Purity, Beauty, Science and Law *

In order to realize its full significance, let us go some five thousand years back in time, and approach reverently the old Field Marshal, Bhishma Pitāmaha, lying on his death-bed of arrows at the field of Kurukshetra, surrounded by the Pāndavas and other Aryan kings, weeping and wailing over the irreparable loss that the world was going to sustain in the demise of Bhishma, but at the same time longing to be initiated into the secrets of *Dharma*, for no other person was expected to have lived *Dharma* in his life so well as Bhishma had

* History reveals to us that what is *Dharma* with the Hindus Religion was with the ancient Egyptians Beauty was with the Greeks of yore Law with the old Romans and Science with the Chaldeans. All these words indicate a particular line of evolution. But the word *Dharma* includes the connotations of all these and still more being derived from the Sanskrit root 'धृज्' it means 'धियते लोकोऽनेन, धारयति लोकं वा', that is that true nature of things of the universe that is sustaining all the universe and compelling it to its ultimate and eternal in all its manifold forms and stages

The English word Religion derived from re (back or again) and ligare (to join), means to bind or join again the individual soul—spark—to the Universal Soul—the Je covers only one aspect of *Dharma* and so is the case with the Arabic word *Marhab*, which means a Path. Whereas the Sanskrit word *Dharma* connotes that innate nature of a thing created that has the potentiality of justifying its existence and enabling it to attain its state of perfection along any line of evolution that it has got hold of during its long race of evolution

At the request of Śrī Kṛṣṇa, Bhishma Pitāmaha opened his discourse on *Dharma* with the words that just as it is the *Dharma* of the Brahman to practise charity, self-study, introspection and *tapas* (austerity), so it is the *Dharma* of the Kṣatriya to kill his enemies in the battle field in the cause of justice and righteousness,* in order to remove from the mind of Yudhishthira the feeling of self-condemnation which stood in his way of approaching Bhishma for it was he who had been the cause of his so lying on the bed of arrows (See *Bhishma-Parva* LIV) It is beyond the limited scope of this small article to reproduce even a small fraction of what Bhishma propounded in that long discourse covering as many as 13,775 verses. But what he said may be summed up in a few sentences. He held the view that no hard and fast rules can be laid down for describing the path of *Dharma* for all and sundry. *Dharma* like morality, varies with individuals. What is right for one, may be wrong for another. So *Dharma* is a relative term differing with different persons in accordance with the stage of their evolution. In fact all our knowledge, all our right and wrong, all our good and evil are relative terms to be judged in relation to the individual and his duties. Nor can it be expected otherwise in this conditioned world. So he (Bhishma) suffers no qualifying words to be placed before the word *Dharma* to make it confined to a particular class of men, e.g., Hindu *Dharma*, Muslim *Dharma*, Sikh *Dharma* or Christian *Dharma*, etc. He simply says that *Dharma*, in its essentials, is one and the same

* ब्राह्मणानां यथा धर्मो दानमध्ययनं तपः ।

क्षत्रियाणां तथा कृष्ण समरे देहापतनम् ॥

पितृन् पितामहान् भ्रातृन् गुरून् सम्बन्धिवान्वाचान् ।

मित्र्याप्रवृत्तान् यः संख्ये निहन्त्या धर्म एव स ॥

for all mankind. Of course, he admits that it assumes different names and forms at different stages of all the entities in the universe. For this reason, he may call it by different names such as Jada-Dharma, Chetana-Dharma, Mānava-Dharma, Purusa-Dharma, Strī-Dharma, Varna-Dharma, Āsrama-Dharma, Rāja-Dharma, Prajā-Dharma, and so on and so forth. In short, to decide what is the *Dharma* of a particular person or thing we shall have to take into consideration the inner nature of the man or the thing, which he or it has achieved at a particular stage of his or its evolution as well as the mode or line of his or its further unfolding in the light and strength of that inner nature. He, like Śrī Kṛṣṇa* in the *Bhagavadgītā*, observes that it is not easy to say that such and such an action is always right or always wrong, for one and the same action may be right at one particular time and wrong at another. He, too, likewise believes that better one's own *Dharma*, though destitute of merit, than the *Dharma* of another well discharged. Better death in the discharge of one's own *Dharma*, for the *Dharma* of another is full of danger†.

A careful study of this long discourse, as well as of other Śāstras and scriptures, leads us to the conclusion that *Dharma* means that course of action or mode of life by which we may take a forward step along the onward march of our line of evolution. If analysed, this statement will be found to imply the following points —

(1) All have a destined end or goal to reach in the long-drawn

journey of their Soul-life. This goal may be called by different names by different people. But for convenience's sake let us call it the *Para Ksthā* or supreme perfection.

(2) All things and beings appear on the stage of the world-drama exhibiting or possessing a particular stage or state of nature acquired in their previous lives, ready to take up their fresh course of running their race towards the supreme goal in the light of that nature acquired already.

(3) Evolution is the key-note of the whole universe. All things, from an atom to an angel, are in the course of evolution.

(4) As all beings instinctively want to enjoy happiness, which is found only in the state where happiness reigns supreme, that is, the state of supreme perfection, hence it becomes incumbent on them to take a progressive step forward and forward so long as their existence here "On earth makes it possible for them.

(5) So long as they are making a progressive march along their own line of evolution, they are following their respective *Dharma*.

(6) The moment they take a retrogressive step or deviate a little from the right course, they fall from their Ideal of life and hence shall have to suffer for this Adharmic step of theirs.

(7) For a rule of perfect law, order and justice reigns supreme in the whole universe. Every cause must have its effect, and every effect must be due to a cause.

(8) Having the above-mentioned points in view, it is both *Dharma* and interest of man to study this Divine Law of Cause and Effect so devotedly that he may be able to follow it in all his undertakings.

* किं कर्म किमकुर्वत क्वयोरप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽनुमात् ॥ (Gita IV)

† श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निबन्धन श्रेयः परधर्मो भयावहः ॥ (Ibid III 36)

(9) In order to guide his life intelligently in accordance with these points, it is absolutely necessary for him to attain perfect control over his lower self, that is, his body, mind and *Buddhi*

(10) He should have a firm and unshakable faith in the existence of this goal, which in religious parlance may be termed God or Truth, and believe that He is Beauty, Love, Peace, Justice, Bliss, Knowledge, All-pervading, Omniscient, Omnipotent, Beginningless and Endless and the Source of all life and form.

(11) In order to attain this goal, he shall have to imbibe the principles of Universal Brotherhood of man, beasts, and things, and Fatherhood of God

The limited space at our disposal does not permit us to elucidate and illuminate these points a bit more, but in order to make our thesis intelligible to all, even to a layman, we add a few words by way of explanation of the last two points taken together

The tenth point establishes that one and one entity alone stands as the root cause of all the variety visible in the universe. But the naked eye of man does not corroborate this fact. Evidently* everybody sees and feels that water differs from fire, and fire differs from air, a stone differs from a blade of grass, and grass differs from an animal, and there is a vast difference between an animal and a man. Of course, it is so, but we should bear in mind that it is our superficial knowledge. If we go a bit deeper, we shall see that things are not what they seem to be. The advanced science of these

days has proved beyond doubt that all the so-called elements are reducible into one, and that one, too, is no longer an atom or an indivisible entity, but a mere force. Of course, formerly it was believed that atoms are indivisible, and that different elements have separate atoms. But modern science has proved that all sorts of different atoms may be reduced into one primordial substance, from which all the varying forms of Matter have been evolved or built up. The primordial particles are called Electrons and Protons, that is, negative and positive poles of electricity, a mere force of course. So is our Mathematics—the science of space and numbers—based on the zero and the point, which has no magnitude. Linguistically, too, we come to know that the eight parts of speech upon which the structure of our boasted science of language has been built, are reducible to one part of speech, that is, the Noun or the Sustantive for all the remaining parts of speech are only a necessity created for the Noun. And what is a Noun? A mere name for a thing. And what is a thing itself? A mere combination of some qualities such as length, breadth, height, thickness, roughness, smoothness, colour, etc.,—all mere abstract nouns or notions having no concrete existence. These qualities, bearing different names and forms, undergo changes with the change in the thing itself. Take for instance a stick of sugar cane. It loses its name and form as soon as it is changed into *rasa* or juice, but it indicated in its former state that there was a thing called sugar cane, it asserted itself on us and had its usefulness or was liked by some men and beasts. Now, when it is changed to juice, it loses its name and form and is now called Juice. The juice, too, in its turn has its particular name and form, has its existence, asserts its existence on others, and is liked by men and beasts, etc. Similarly, if

* But, in fact, they are mere modifications of one Principle, as the Upanishads say—

तस्माद्वा एतस्यादात्मन आकाशः सम्भूतः । आकाशादायुः । वायोरपि । अग्नेरापि । अद्भ्यः पृथिवी, and so on

juice be changed into sugar candy and sugar candy into sweets, etc., we can easily see that names and forms disappear at each change, and that the three predicates will always remain intact, with all the changes. That is, a thing has its existence, asserts itself upon us, and is liked by us. This proves that names and forms are all an unreality, a chimera, a wild-goose chase, a *Māyā*, and the three predicates are a reality, the background upon which all the changes are carved. And what are these predicates? Existence, Assertion, and Usefulness or Agreeableness, that is, *Asti*, *Bhāti*, *Prīyo bhavati*, when translated into Sanskrit. Philosophically speaking, they are *Sat*, *Chit*, *Ananda*, or Existence, Consciousness and Bliss. And whose attributes are these if not of *Brahma*—the Absolute, the Lord and God of all that is, that was and that shall be? This is the Truth that stands at the root of all. Just as innumerable sparks flow out from a burning fire, so flow from this Eternal Truth all thoughts, all actions, all existences and to Him alone they return after their race is run.*

If we have grasped the foregoing passage, we are bound to conclude that this one Eternal Entity has two aspects in itself, one changeable and the other unchangeable. The changeable is called its *Apara Prakṛti* or Lower Nature and the unchangeable is termed as *Para Prakṛti* or the Higher or Absolute Nature.

And this changeable Nature could not have undergone any change had there been no differentiating factors

inherent in it. Without these differentiating factors no change is possible. Hence we are bound to conclude that there must be at least three, and three only, aspects in it.

These can easily be inferred from our own states that we have to assume from day to day. Early in the morning, just after a sound and peaceful sleep we feel a state of rest, peace, and illumination. After a while, when we go about our business, we assume a state of activity, and at night when we go to bed, we show a state of inertia and forgetfulness. This is a mere logical conclusion that every thinking mind must come to. So the seers of India by their intuitional powers have declared that the so-called Matter is reducible into three *gunas* or attributes, *Sattva*, *Rajas* and *Tamas*. The word 'Guna' is the noun form of the verb 'Gun', which means to multiply. Hence this ever-changing principle has three *gunas*, which by their combination and permutation multiply it into innumerable names and forms.

By the way, here we may touch upon an important point. These non-changing and ever-changing principles or aspects of *Brahma*, that form the Universe, have no line of demarcation. We cannot say that so much area is occupied by the ever-changing and so much by the non-changing. They are so much intermixed that we can never separate them in our ordinary course of life.

They are inseparably co-existent, co-eternal, but not co-extensive for had they been co-extensive also, they would have been co-equal as well and then neither of them would have a control or supremacy over the other, and hence there would have been no creation at all, for in creation, we see a controlling hand visible everywhere, in man and beast quite palpably, and in other

* तदेतत्कर्मण्यम् । यथा सूर्यासात्पावकाद्विस्तुलिङ्गाः

सहस्रशः प्रयवन्ते सरूपाः ।

तथाक्षराद्विधाः सोम्य मावाः

प्रजायन्ते तत्र वैवानियन्ति ॥

(*Mundakopaniṣad* II : 1)

creatures lower than these somewhat vaguely or dimly. And there are reasons for that, which we do not like to discuss here. In short, this non-changing principle covers the ever-changing one, while the changing one does not cover the other.

Let us, for brevity's sake, call these non-changing and ever-changing aspects *Puruṣa* and *Prakṛti* respectively henceforth. So in conclusion all forms that exist in this universe are the combinations of *Puruṣa* and *Prakṛti*, Spirit and Matter.

If such is the case, then why does man differ from beast, the beast from the vegetable, and the vegetable from the mineral world? The difference is only apparent and not real. Just as a full-grown wise man seems to differ from a young lad, and a lad from an infant apparently only, while actually everybody knows that the full-grown man was a child once, and so was the child, a baby in its turn, and the same baby has grown up into childhood, and from childhood into manhood. The difference in their consciousness is due not to some intrinsic nature of consciousness, for consciousness is ever the same, but to different states or stages of development of the body through which the consciousness expresses itself. In other words, all things whatsoever are but means of manifestation of the Supreme Self's multifarious powers. This may be summed up in the following terse but beautiful words: "Minerals grow, plants grow and live, animals grow, live and feel." Or in other words, "God sleeps in the minerals, dreams in the vegetables, wakes in the animals, and looks before and after and knows Himself in man." The modern science is also now obliterating the line of demarcation between the so-called animate and inanimate objects. The late Dr. J. C. Bose's experiments have proved that very well, though the old

Aryan literature is full of this statement.*

So all Nature is living and God is the source of all life. Śāyanachārya in his commentary of the *Rgveda* says —

"God, who is *Sat, Chit, Ananda* (Existence, Consciousness and Bliss) and who is the source of all existence, is present in all forms of man or beast, vegetable or stone, etc."†

All this leads to the conclusion that here are innumerable divisions and sub-divisions of man having different mental tendencies, moods and temperaments subject to the predominance of any one of these three *Guṇas* for no creation is possible so long as they are in equipoise or equilibrium. So it is absolutely impracticable to compass *Dharma* in some hard and fast rules suitable to all and sundry. Our ancestors, the Rishis of yore, have broadly divided it into two forms—*Pravṛtti* and *Nivṛtti*, that is merging into the so-called ocean of Matter for the sake of gaining experience for which the *Jīva* has been sent down here, and then emerging out of it successfully to reach perfection.

And they also took care that this merging into the Matter should be so

* For life in plants see *Mahābhārata Shantī Parva* III, of which the verse is given below —

सुखदुःखयोश्च ग्रहणाच्छिन्नस्य च विरोहणम् ।

जीवं पर्यामि वृक्षाणामचैतन्यं न विद्यते ॥

† The fact that trees and plants have a sensation of pleasure and pain, and parts thereof that are lopped off grow again, shows that there is life in them and that they are not inanimate.

‡ सच्चिदानन्दरूपस्य जगत्कारणस्य परमात्मनः कार्यभूताः सर्वेऽपि पदार्थाः आविर्भावोपपद्यः । तत्राचलेषु मृत्पाषाणादिषु सत्तामात्रमाविर्भवति । न चात्मनो जीवरूपत्वम् ॥ ये तु ओषधि-वनस्पतयः जीवरूपाः स्यावराः । ये च श्वासप्राणधारिणो जीवरूपा जङ्गमाः । ते उभये अतिशयेनाविर्भावस्थानम् ॥

arranged that emerging out of it may be as easy as possible. For the solution of this intricate and difficult problem, they have evolved out a very beautiful principle of *Adhikāra-Bheda* and *Varnāśrama-Dharma*. According to this principle, a man has to follow that very *Dharma* which his inner and inherent nature bids him do. Of course, an 'onward march' is the one essential condition, and in the light of this principle one has to carry as much burden as he is capable of carrying.

And the *Smṛtis* form a very detailed and complicated codification to assign Dharmic rules for different periods, and for different times and occasions. This, of course, is the speciality of the Aryan Hindus.* Space does not permit us to go into details, for this the reader is referred to *Manusmṛti* and other scriptures on this subject.

Of course, this much is necessary to say that if we have fully imbibed these *Pravṛtti* and *Nivṛtti* Dharmas, we shall be able to account for so many restrictions, prohibitions, and other variations which apparently seem to be meaningless. They are based on reason and in the interest of those upon whom they are imposed. They are not an outcome of enmity, prejudice or any other baser motives as many ignorant people seem to think. But all the same, these different paths lead to one and one goal alone, that is, the attainment of Perfection †

* प्रवृत्तिर्यको वर्णधर्मः ।

प्रवृत्तिष्वेकश्चापरः । (अपरः=आश्रमधर्मः)

उभयोपेता आर्षजातिः ।

तद्विपरीता अनार्याः । (Karma-Mimāṃsā)

† सिद्धे शब्दार्थसम्बन्धे लोकतोऽर्थप्रयुक्ते शास्त्रेण क्रियते धर्मनियमः । यथा खेदात् क्रीडु प्रवृत्तिर्भवति, समानश्च खेदविगमो गम्यायामगम्यायाञ्च । तत्र नियमः क्रियते इयं गम्या इयमगम्येत ।

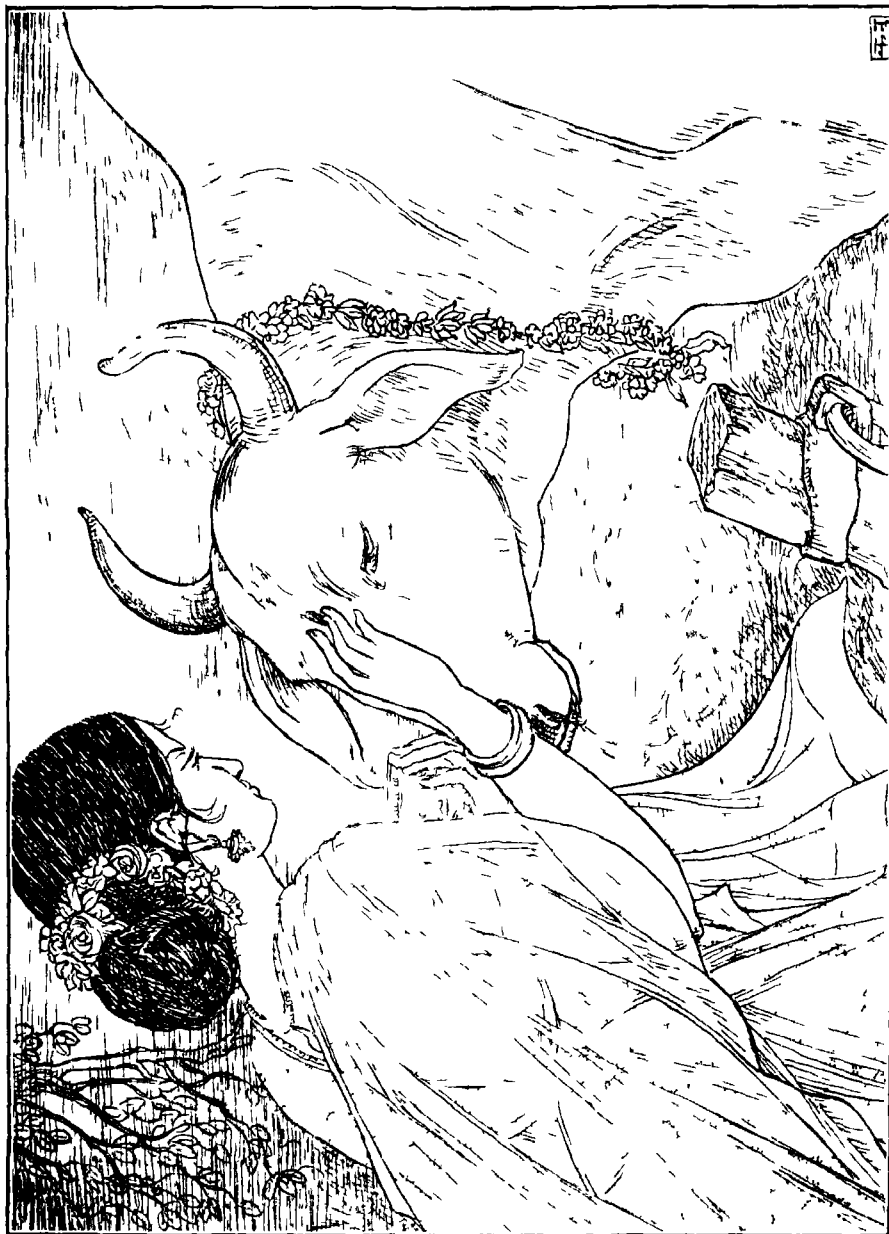
(Mahābhāṣya)

So *Dharma* with the Hindus was not a particular system of thought or Faith, a belief or creed, but a commonwealth of all systems and faiths, or, in other words, it is a vast University or Educational Seminary, having many departments, classes, and grades under it, all tending to lead their alumni to the portal of the Home of Bliss, but through many doors and avenues.

Now, a few stray remarks more, and I have done. *Dharma*, in fact, is not an article of faith in a particular form or dogmas, gods or prophets. It is both an art and a science of life. It is not a thing of believing but a thing of living and acting. It is not confined to one particular language or country. The language of spirit, that is 'Parā' is its language, and heart is the place where it finds a congenial soil for its growth.

To confine *Dharma* to one particular Faith, to one particular prophet, to one particular country, to one particular language, and to one particular scripture, is the very negation of *Dharma*. One who says so, betrays his ignorance of the secrets of religion or *Dharma*. It makes God partial and unjust. How can it be possible that our merciful Father, who has provided man with all sorts of physical and mental necessities and comforts in all countries and climes and times, can deprive him of the very means which go to satisfy his spiritual appetite? A man who has got an insight into the true nature of *Dharma*, will never utter such a blasphemy.

For a grown up man or woman it is but natural to feel the force of animal tendencies of meeting the opposite sex in conjugal relation, and this natural craving can easily be satisfied by meeting with anybody and everybody that happens to come in his or her way. But in order to put a check upon these beastly proclivities, the Rishis have made a codification as to which hand he or she should adopt and which reject. Had there been no codification, man's or woman's unchecked lower passions could have run mad into a beastly level.



Worshipping the cow

Then why do people hold that theirs alone is the true religion, and theirs only the true prophet, while all others are false? Simply because they have got no eye to grasp the whole picture. The well-known story of some blind men and an elephant is an illustration in point.

To confine Religion in this way is to obstruct our natural growth, to narrow our vision, and ultimately to deprive ourselves of *Bhumā*, the full self-expansion. How well Pope says—

*Slave to no sect, who takes no private road,
But looks through Nature, up to Nature's
God.*

(*Essay on Man*)

We have already said that religion is both a science and an art of life. By this we mean to say that Religion is not a mere belief in a few cut and dried set of rules or theories handed down to us from our ancestors through books and prophets, but it is a course of life through which a man has to pass in order to fulfil his mission of life, which is to find, or to express, the Divinity in humanity, that is, to live the life in such a way that it may be a perfect work of art and beauty, love and purity, peace and prosperity, vigour and virtue, light and delight, rhythm and rhyme. Of course, Faiths and Beliefs, Principles and Prophets, Books and Scriptures, may serve us as a guide in the beginning, provided they are followed with an open, unprejudiced and generous mind. But mere faith without work is dead, and when a man will work out certain principles in his practical life in the spirit of a true seeker after Truth, he is bound to be ushered into higher and newer planes of Truth. Hence Religion is not a static but a dynamic force. It is never a thing stationary, but always progressive. A really religious man will never keep sticking to some particular set

of dogmas, which he has inherited from his birth and other circumstances, but will go on shifting from one stage to another as the hidden side of things reveal to him from time to time. These stages do not serve him as the point of destination but as rungs of a ladder, which he must leave behind as he ascends higher and higher. Nor should he look down upon those he has left behind as something undesirable, but he will leave them as their work is over and his onward march does not need them, feeling at the same time that they are indispensable to others following him as they had been to him.

This does not imply at all conversion from one religion to another. In ordinary cases, there is no need for this. There is ample scope for realizing new, higher and sublimer meanings hidden behind the so-called rituals, in almost all religions. The real life of religion is detachment from worldliness and attachment to godliness, and various ways and means to this, such as prayers, fasts, pilgrimages, austerities, etc., have been prescribed by almost all religions in their own ways. God was kind enough to send His Messengers to all countries and climes for the guidance of men living there, just in keeping with their nature or the stage reached by them. They all deserve respect and honour at our hands, whether we follow their creed or not, for the simple reason that they were messengers from God whom we, too, adore. God is the Lord of all sects and denominations.* He knows better than any of us, as to where a particular soul is to be sent for its future uplift. All religions are God's creation, for how could one particular way of thinking manifest the Unlimited. It is a sheer folly to

* Hindus call Him *Vishwambhara*, Lord of all, while the Mohammedans call Him *Rab-ul-amin*, Lord of all sorts of creatures.

hate other people or sister faiths. To do so is to denounce and deny God. He fulfils Himself in many ways. He makes no differentiation between man and man, clan and clan, sect and sect, so far as their spiritual side is concerned. This we see in our daily life. Has He ever withheld rain, sunshine, air or any free gifts of His from a Hindu simply because he is a Hindu. Then why should a Muslim hate a Hindu when God, his Lord, does not hate him. Is it not a blasphemy pure and simple? If God is everywhere, as many Muslim saints declare, is He not present in a Hindu? Is a Hindu body outside the jurisdiction of the Muslim God? How beautifully Shaikh Sadi has said that all men are the limbs of the one and the same body, for all are one in their origin! And so should a Hindu be hostile to no Muslim or non-Hindu. This is the true view of religion. Without this view, religion is a false creed created by the Satan in Man (selfish nature), and those who follow it, follow Satan and not God.

What a noble view of religion is this! This will put a stop to all religious tension, all religious controversies, all religious bickerings,—in fact, all crusades that we wage, and all horrors that we perpetrate nowadays in the name of religion. Of course, we should help another fellow-passenger with our personal experiences, when we see him come to a point where he stands in need of help. But this help should be by way of a suggestion and not in the form of a criticism and discussion. Never try to thrust your own views upon others, but simply try to awaken in them a higher consciousness by virtue of which they may be able to see the Truth for themselves.

This view, dear readers, is bound to end all our present religious hatred

and bigotry, which is the cause of so much bloodshed and horror. The good turn that an advanced soul owes to his less advanced brother or sister, is to put him on the right track, little regarding what he eats or drinks, knows or believes.

In short, my conviction is getting stronger and stronger that every religion has got in it truth enough to guide a particular country or a community at a particular stage of its spiritual evolution. Just as all sorts of waters in their simple and unalloyed state have an essential quality of quenching thirst, all cereals of food have life-promoting properties, especially for those people who live in that clime where they grow, so all religions have much of what is essential or common for all mankind. It is the non-essentials where they differ and this differing of theirs is also essential for different countries and nationalities, on account of their climatic and geographical influences, must differ in various things, and the non-essentials, as we see by our daily experiences, depend mainly on climatic and various other factors and circumstances.

Here a question may arise "Have all religions an equal amount of Truth?" Our answer is 'No', for we have already said that all human truth is relative truth. Absolute truth is an impossibility in this world of conditions. But this much is certain that the truth a particular religion has, is quite sufficient to guide its adherents to a certain point whence, if the aspirant has acquired the required amount of mastery over those trainings for which he was placed there, he must take to the next higher step in the scale of evolution, either in this very birth or in the next one.

Believe that there are no happy-go-lucky happenings in this universe of Law and Order. An omnipresent and

omniscient Lord rules over it with a wise and far-reaching hand.

Here, again, a question may be asked "If such is the case, then there should be no teaching and preaching of religion." My answer to this is that teaching and preaching are always indispensable. But teaching and preaching should not remain confined to a mere conformity to, and confirmation of, certain rules and rituals, but it should mean the realization of Truths hidden behind these formalities of rituals and ceremonies. Even in the limited circle of a particular religion there must be men and women who require this sort of training and preaching. This one should do without throwing mud or casting aspersions on other sister religions, as is being generally done these days.

One should try to see the beauty and merit in every religion. And surely religions, like other things in Nature, are not void of beauty. And how could they be so? Is not the Lord present in all things? and is He not all Beauty? How well the well-known saint of Ajmer has said that His glory is present everywhere. It is the eye that is missing to realize His glory!

Alas, how blinded we human beings are nowadays by our prejudices and preconceptions, that we see nothing but what is bad in a religion other than our own! How bad it is to draw first a caricature of a religion and then criticize it! Believe, dear readers, if you have faith in God, a living and genuine faith, of course, there is beauty in variety. There is homogeneity behind this seeming heterogeneity. Each religion, like so many things in Nature, has a place in the economy of Mother Nature. The wise PROVIDENCE knows better than anybody else as to where to place a particular person or soul for his religious and spiritual uplift.

When a man has fully assimilated what his own religion has to teach him, and if he is not satisfied with it, he will instinctively leave it to take up another as a grazing cow instinctively leaves one patch of ground for another. Truth after Truth will unfold itself, just as a path on a misty morning reveals itself to a wayfarer, from step to step. All that goes by the name of Conversion, Shuddhi or Tabligh, is nothing but the inevitable consequence of a false conception of religion. The sooner we get rid of it, the better it is for the social, political, and spiritual growth of humanity. Are we wiser than God that we should interfere with His plan? We, puny fellows, have no plumb to fathom the depth of the mystery of this intricate plot of the drama of Universe. How well has Pope, the great poet, said —

*All Nature is but an art unknown to thee,
All chance, direction which thou canst not see,
All discord, harmony not understood,
All partial evil, universal good*

So, the Merciful Father has given a full chance to each and every soul to make the best use of the given opportunity, and one opportunity fully realized and utilized will lead him to another and greater opportunity.

This is what I mean by Dharma or Religion. My conviction is that if each and every man will follow his own religion in this spirit, surely he will feel the stream of real Dharmic life flowing into himself. A true Hindu, a true Muslim, and a true Christian will shake hands with one another as brothers or sons of the same Father. It is the pseudo-religionists that quarrel over names and forms, bricks and flags, and music and songs. May He, the Almighty Father of us all, open our inner eyes to see His Light and Beauty, Grandeur and Glory, in all things, in all names, and in all forms.

Universal Religion of Vedanta.

BY SWAMI ABHEDANANDA, Ph.D.

The religious history of the world tells us that from time immemorial Asia has been the home of great religions. All the grand religious ideals that have moulded the characters of barbarous nations, tamed human animals, and have made them civilized beings, the loftiest tenets of ethics and morality that have raised human beings above the animal plane, and all the sublime truths of spirituality that have made human characters godly and Divine and have moulded the spiritual ideals of nations and saviours of mankind first arose in the Orient. It was Asia that gave birth to great spiritual giants like Confucius and Buddha, Moses and Christ, Zoroaster and Mahomet, Śankara, Chaitanya and Ramakrishna. The spiritual horizon of the East has always been illumined with the glory of the self-effulgent sun of Divine Wisdom. Whenever there was any religious upheaval in any part of the world, the origin of that could be traced to the tidal wave of spirituality caused by the advent of some special manifestation of Divinity in some part of the Orient.

The present movement of the Universal Religion, which is rapidly spreading its powers all over the world and moulding the religious ideals of Europe and America, originated not very long ago in the very heart of the Orient. It is going to make a wonderful re-adjustment of the spiritual thoughts of the people and it

has already begun to bring the minds of the followers of all sects, creeds and denominations of all special religions back to the underlying essential truths and fundamental religious principles that are eternal. Its aim is to remove all discord and disharmony that prevail among different sects. The ideals of this Universal Religion will establish the harmony that exists between science, philosophy and religion and will prove that true religion does not depend upon doctrines and dogmas, nor upon books, scriptures and organizations, but upon the eternal truths discovered by the various branches of science and philosophy of the ancient and modern world. It will bring equal amount of comfort and consolation, peace and divine wisdom in the minds of the Christians and Jews, Mahomedans and Zoroastrians, Buddhists and Hindus of all sects and denominations. This Universal Religion is not based upon any particular scripture, but it embraces all the scriptures of the world and recognizes their spiritual ideals and teachings as true and eternal. The Universal Religion is not built around any particular personality like Christ or Buddha, but it accepts all the great founders of religions as Divine Manifestations who appeared from time to time to establish righteousness and to remove the corruptions of the existing religions. For instance, the Universal Religion accepts Buddha, Zoroaster, Christ, Śankara,

Chaitanya, Ramakrishna and others as incarnations of the Heavenly Father or the Lord.

The fundamental principle of the Universal Religion is the Absolute Oneness of Divinity. "That which exists is one, men call it by various names.*" There is one existence, one reality, one life and one spirit. That Universal One is manifesting itself in infinite varieties of names and forms. It is the essence of our being, the foundation of our existence and the infinite basis of our intelligence and consciousness. It is the life of our life, the soul of our souls. It dwells in all beings and abides in all hearts.

Who could live for a moment if this eternal space were not filled with *Ananda* or Bliss? This Absolute One is called in Sanskrit 'Brahma'. It is the same as the "Good" of Plato, the "Substantia" of Spinoza, the "Ding-an-sich" of Kant, the "Will" of Schopenhauer, the "Over-Soul" of Ralph Waldo Emerson, the "Unknown and Unknowable" of Herbert Spencer. It is the Essence of the "Father in Heaven" of the Christians and of "Allah" of the Mahomedans. It is worshipped under different names such as Jehova and Kṛṣṇa; Christ and Buddha. It is Impersonal, yet it appears as the Personal God, the first-born Lord of the Universe. The same one, eternal Lord is not only the Father but the Mother of the Universe. He is the efficient and material cause of the phenomenal world.

* एकं सदिश बहुधा वदन्ति ।

† को क्षेत्रग्यात् कः प्राप्यात् यदि च आकाश आनन्दो न स्यात् ।

He creates, that is, at the beginning of the evolution He projects the world out of His own body, wherein it existed potentially in the unmanifested causal state. This undifferentiated causal state of the Universe is called in modern science the eternal energy. This eternal energy, which is the material cause of all phenomena, is called in Vedānta 'Prakṛti' (Latin *Procreatrix*), the creative energy.

The Universal Religion of Vedānta is not based upon the idea of a special creation out of nothing at a definite period of time, but upon the idea of the gradual process of Cosmic Evolution, from ethereal to gaseous, and gradually through liquid to solid, from solid to mineral, vegetable, animal and ultimately to man. The difference between all these grades is only in degree and not in kind. This evolution takes a period of many millions of years; then the dissolution or involution begins in a reverse order and the phenomenal world goes back to its causal state and remains latent in that state for a certain period to come out again through a similar process of evolution. Each of these periods of evolution and involution is called a 'Cycle' (*Kalpa*). The cycle of evolution is followed by a cycle of involution, which in turn is followed by another cycle of evolution and so on. The chain of evolution and involution is beginningless and endless. At the time of evolution an infinite number of individual souls evolve out of the causal state and going through the various grades of evolution become clothed, as it were, with the garment of their material

bodies of finer or grosser kinds and eventually become human beings. They manifest their latent powers, fulfil their desires, gain experience and knowledge and march onward towards perfection. According to the Universal Religion of Vedanta, each individual soul possesses infinite potentialities and unlimited possibilities; each one is potentially Divine and is bound to reach perfection sooner or later, however imperfect or sinful he may appear to be at present.

According to the Universal Religion our souls are not born in sin and iniquity, but we are all children of Immortal Bliss. We are not predestined to suffer eternally, nor is this birth the first and last chance of our earthly existence. Our present is the resultant of our past and our future will be the result of our present. We shape our own destiny and mould our own future by our thoughts and deeds.

God does not punish the wicked nor does He reward the virtuous. The wicked punish themselves and the virtuous reward themselves, being subject to the law of *Karma* or

Cause and Sequence. Punishment and reward are nothing but the reaction of our own actions and thoughts.

The attainment of freedom from the law of *Karma*, from birth and re-birth and from all imperfections, and the realization of perfection and God-Consciousness are meant by salvation in the Universal Religion of Vedanta. This salvation must begin here in this life. He who has attained to salvation shall be free from all bondage and attachment to earthly conditions and selfishness; he shall manifest Divine Perfection in all the actions of his body and mind; he shall love all living creatures equally and shall see Divinity everywhere.

All knots of desire are torn asunder, all doubts cease for ever, all *Karma* and its effects are transcended, and all aims of life are fulfilled when perfection is reached.* All sufferings and sorrow, disease and death will disappear from the soul which has become perfect in this life. Such a soul lives and dies for others. He is a Buddha, a Christ, a Śankara, a Ramakrishna.



Immortality as well as death reside in this body. Through the Brahmic consciousness one attains immortality; through infatuation, death.

Weak or strong, brave or timid, learned or ignorant, everyone succumbs to Death before he is able to do all that he desires.

* मिथे इदमग्रिच्छन्ते सर्वतयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

What is Religion ?

By 'APRAB'DDHA.'

What is religion ? The question is so simple and yet it is the most confounding question of the day ! Even the most intelligent and learned, not infrequently, find themselves in difficulty when asked to define religion. There are, at least, half a dozen religions on the surface of the globe and as many offshoots of them—Vedic religion, Buddhist religion, Jainism, Christianity, Islamism and the religion of Confucius, and their appendages : namely, Zoroastrianism, Sikhism, Sufism, Shintoism, etc. All these conflicting faiths bear the same title. Each one claims to be the one true religion. If religion were, in fact, something natural, if it had, in fact, some objective reality, why this conflict and divergence of religions ! Natural truth must, in any case, always be the same. Why is it not so with religion ? One often finds a lecturer or a writer asserting that all religions are essentially one. Unity of religion is an established truth according to Swami Vivekanand. His great Master is said to have proved this to the world by his own example. Scientists, on the other hand, are working miracles every day, reducing thereby the very existence of God to a convenient hypothesis. In these days of so-called enlightenment and advancement, when man can fly high on the tops of the Himalayas and steer through the bottoms of the Atlantic, in these

days of radios and televisions, in these days of bomb-shells and dynamites, in these days of laboratories and machines, in these days of communism and psycho-analysis, where is the need of religion at all ? Are not the Bolshevik Communists having a jolly good time without the poor old-world cant ? Is not theirs a religion also ? If human happiness is the end of all religion, of course, the Communists must be said to be the most religious people at present. Why do they, then, differ, in almost every item, from the known religions ? How is it possible that shoots sprouting from the same stalk should show such dismaying variance ? Has religion ever done any real good to humanity ? Or, if it has at all done so, is it not now an impediment in the way of peace and progress ? All these and similar questions, now and then, everyone finds staring in one's face.

All these apparently numerous questions arise and challenge, as it were, our intelligence, only because no definite answer can be had for this little question "What is religion ?" As soon as the answer is found, they disappear with all the haste of stars at daybreak. I shall, therefore, try here, in brief, to show what religion is. Etymologically the word means a 'common tie.' It is derived from the Latin 'ligare' with 're', thus literally meaning to 'bind again'. The derivation, however,

instructs us no more than if it were to mean anything else. It is supposed that a religion is nothing but some rules and regulations enjoined on the followers of a creed. But this does not, in any way, bring to light the truth about the word. The derivation is, however, of no little help to us if only it is perfectly understood. In understanding the word, 're' is generally left out of consideration as unimportant. But, in fact, it is the most useful guide. 'Re' means 'again'. Religion does not only mean 'binding'. It is re-binding, binding again, and it makes all the difference. Understood thus rightly, it reveals to us what an enormous world of thought is behind the single word. It reveals to us a conviction, arrived at either by induction or by intuition or by both, that the soul was originally in union with some indescribable 'Whole'. It reveals that something went wrong with it and it got separated from that Whole. It reveals also that all its present restlessness is nothing but an indefinite yearning for the union again, finally instructing us that religion is something that promises us again the union with that Whole. According to the etymology of the word, it is, then, clear that religion is not merely a protective law; religion is not philosophy; religion is not metaphysics alone; religion is neither an ethical system nor a social arrangement.

It might be asked here, if religion is 're-union', why it is not a social arrangement. Society itself means the binding of one man with another. The word 'society' is derived

from the Latin 'socius', which is evidently a corrupt form of Sanskrit 'sakha', all these words meaning a sort of 'brotherhood'. Here our communist brethren will at once cry out with a genuine chuckle—"Ah ! in the right sense of the word we are all religious and ours is the true religion." The argument sounds well, but is not sound. I have already shown that the most important member in the derivation is 're'. Born of society, bred in society, blooming in society and eventually broomed out of the society, man was ever, is ever, and will be ever bound to the society. (By 'man' here I do not mean the savages living out of society. Religion was never meant for them.) Life in society undoubtedly entails all sorts of "binding. Rules thus entailed are called morality. It is generally supposed that morality and religion are one. But, then, there is no re-binding, no re-union in it.

It is, therefore, not correct to say that religion is nothing but ethics or social arrangement. They are two different things, but not separate things. Their relation to one another is like that of a part to the Whole. Religion is the genus, while morality is the species. Except in this detestable age of propaganda, it has clearly been so understood by people all over the world and at all times. We all know the famous words of George Washington, "religion and morality are two indispensable supports". That great American understood thoroughly that, though

forming a part of religion, morality alone is not religion.

It is also clear from the derivation of the word that there must be three essentials in a religion, if it has to be understood rightly. There must be a yearning soul. It means that the soul must be of man. Well might a Christian say that 'the cow has no soul!' But, certainly, we Hindus do not doubt that it has a soul. Ours is the belief that teaches us that, awakened or inert, there is soul in all inanimate and animate things. In all sentient creation the soul is in the awakened state. But there are so many grades of that awakening. Even in man, the most evolved sentient creature, it is not perfectly awakened. In the majority of them it is found dozing. Such are called *Paśus* in the *Śāstras*. For this reason, man is often referred to by the Vedas as a *Pañu*. Ethics and morality are the fore-runners of religion. It is for them to mould these human brutes into men proper. No immoral man can rightly have place in the domain of religion. Religion begins with imperfect human souls that have already, with the help of ethics, perfected themselves as men and leads them to the desired union with the Perfect Whole. This Perfect Whole is thus the second essential of religion. And the journey from a human soul, perfected as man, to a Perfect Whole,—this process of union,—must, therefore, be called Religion. The Old Testament says: "Fear of God is the beginning of wisdom." Here, wisdom stands for religion. For, according to the Bible, an irreligious

man can never be wise. God is the ultimate perfect Reality according to the Bible and union of some kind with Him is the end of its religion. *Brahma* is the ultimate Reality of the Vedas; *Nirvāṇa*, of the Buddhists; and so on. Thus, there is always an ultimate goal in each case, howsoever the ideas about it may differ. The science which determines the goal is called Philosophy. That which determines the method of perfection as human being is called ethics, and the process, which is, of course, different from these two ends and links them together, is called "Religion".

As Lord Tennyson has beautifully expressed it in his little poem 'A Flower in the Crannied Wall', every radical thinking must lead us back to the riddle of this Universe and its solution. Although man is not always conscious of it, it is a fact that all his activities are based upon some convictions about the existence of his own self, the nature of this Universe, and their mutual relation and origin. As it is not possible for everyone to think out these subjects, while boasting of free will and free thought, one generally appropriates or adopts these from others and, knowingly or unknowingly, his life is ruled by them. For this reason, Paul Caras has said that "the world conception a man has can only give character to the principle in his ethics" and anyone whose brain is not unsteady due to the action of the whirlwind of modern thought or paralysed by the feverish flight after sovereigns and sex-pleasures must, at last, come to the inevitable conclusion

to which thousands before him have arrived, exclaiming like Mrs. Hemanns:—

*Alas ! for love ! if thou wert all,
And naught beyond, Oh earth !*

Not even systematic education and physical force, though they might detain it for a while, can stifle the cry to death. You begin to think of the flower in the 'Crannied Wall', and you are bound to repeat in the end these inspired lines of Mrs. Hemanns. The philosophy of man attempts to define this "something" that is "beyond" the earth. But, as philosophy is the experience of human intellect, it is naturally imperfect like the intellect itself. Intellect tied down to the earth can but have a glimpse of that which is beyond, and he who wants to peep into that far-off 'beyond' must necessarily rise above the earth. This accounts for the existence and necessity of different religions. Who can say 'thus far and no further' in the infinite firmament? and according to the capacity of soaring high varies the view of the Universe.

But, although all the soarers rest on different heights, they have all one common experience, and it is that they have all transcended this little Earth. So it may be said that they are one, which, in fact, means that, to some extent, they are one. But it is not wise to say that they are so in all respects.

In fact, they can never be one. For they widely differ in their concepts of what is beyond. Practically, too, they cannot be one and the same thing. How can paths leading even

to the same goal be one when all come from different directions? The one coming from a particular direction is the natural path for a man on that side. Each has its own peculiarities. Much more must be so, in the case of religions that starting from almost the same point convey to different heights. Even the great Master of Vivekanand, while in the process of his research, had, at the time of each new experiment, to dissociate himself completely from his past experiences and identify with the new one so thoroughly that, at the time of his Islamic *Sādhana*, he did not even once utter the hallowed name of The Mother or enter the precincts of Her temple. To say that all religions are one is, thus, as absurd as saying that, because they offer to restore a man to health, all systems of medicine such as Homoeopathy, Allopathy, Āyurveda, etc., are actually one and the same!

All religions have, as I have already said, almost the same starting-point and many other elements in common. Take for example any religion and you will find it beginning with morality. All affirm the existence of God or some supernatural power beyond. All assert that God or that power is a matter of actual experience and not of inference. All teach that with the help of purity, piety, selflessness, unbounded love, devotion and rituals man can establish conscious communication with God. All insist upon remaining completely free from deteriorating passions such as self-love, egoism, intolerance, carnality, love of lucre, hatred and jealousy. All

hold alike that in order to realize God, man must transcend his human nature by complete domination of his senses. And all say that the aim of all discipline is to melt one's little self into the infinite Whole.

It will be easy to understand from what has been written above that, though all religions are separated, as it were, from one another by wide gulfs, what they expect a man to do is categorically the same. It is, therefore, the duty of man to respect them all alike. This is what the Lord means when he says 'स्वे स्वे कर्मण्य-
भिरतः संसिद्धिं लभते नरः'—man attains perfection by whole-hearted devotion to his own duty. It will also be clear that questions such as whether religion has done any good in the past, if it is likely to do so in the future or if it is an obstacle to the progress of man at present, are not pertinent at all. I shall, therefore, enumerate once all the factors that go to make religion and define in clear terms what religion is. These factors are:

- (1) Belief in the existence of God and life hereafter.
- (2) Re-union with that God or something beyond this Earth as the end of human life.
- (3) Belief in a science which enables man to establish conscious communication with the transcendental world.
- (4) Moral perfection of man.
- (5) Regulation of man's life according to the principles of the science which enables man to transcend his mortal existence.
- (6) Unconditional submission to these regulations; man's obedience to them of his own free accord.

These, in my opinion, are the essentials of a religion. Religion, therefore, may be defined as *an applied science and its methods which take a perfect moral being to his highest philosophical goal.*

As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansions of Knowledge, seeth people grieving for things that do not call for grief. He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding.

Sacrifice, learning, exertion, ambition, wielding the rod of punishment, fierceness, protection of subjects, knowledge of the Vedas, practice of all kinds of penances, goodness of conduct, acquisition of wealth and gifts to deserving persons,—these well performed and acquired by persons of the royal order, secure for them both this world and the next.

Lights on Dharma.

WHAT IS DHARMA ?

Dharma is the force that upholds our existence and fulfils it in the Divine—the Divine individual, universal and transcendent. It is not a mere ethical or moral code. Its realm covers every detail of existence, root and branch. It controls all the relations of man—his relations with plants, animals and things in nature, his relations with his fellow-creatures, with home, country, world and with Nature, with the Divine in, around and above. It is a divine principle of living that ordains every form of action of the inner and outer life. Self-fulfilment and the fulfilment of the self in the universal Divine are the aims of *Dharma*. *Dharma* is a current of the Inner Spirit that impels man to right thought, to right speech, to right action in life. It is an indispensable law of life. Walking on the path of *Dharma*, man prospers even against hordes of difficulties that come on the way. Swerving from *Dharma*, man fails and goes to perdition. It is to maintain *Dharma* that the Divine Power descends often upon earth. "To establish *Dharma* on a sound basis, I descend from age to age upon earth;" says our Lord. Śrī Kṛṣṇa calls His *Gitā* as the *Dharmya Amṛta* (nectar of *Dharma*). The Vedic seers call their inspired utterances as the *Dharma* of the Upaniṣads. The seer prays:—

‘तदहमणि निरते य उपनिषत्सु धर्माख्ये मयि सन्तु ते मयि सन्तु ।’

BY SWAMI SHUDDHANANDA BHARATI.

"In me, who am devoted to the *Ātmā*, may all the Dharmas of the Upaniṣads reside."

THE BASIS of DHARMA

This utterance clearly shows that *Dharma* resides in him who resides in the *Ātmā* or the Divine in the self. Divinity is the root of *Dharma*. Divinization of life is the purpose of *Dharma*. The Vedas begin with "Hariḥ Om" and end with "Om Peace ! Peace ! Peace !" What does it signify ? It signifies that man must live, move and have his being in the Divine, the Indweller, the King of our being, the Lord of the universe, and the Transcendent One whose nature is Truth, Knowledge and Bliss; that man should make his life a progressive evolution towards the divine attainment, towards that union or at-one-ment with the Divine which alone brings him that unalloyed Peace in which all the turmoils of the modes of nature end.

THREE KINDS OF DHARMA

Even like a river that has its source in a mountain spring and its goal in the limitless ocean, the human existence, consciously or unconsciously, has its source in the Individual Divine and its goal in the Infinite One. It is *Dharma* that prepares a way for the flow of life from this to that. It is *Dharma* that leads life through hills and dales, joys and sorrows, pleasures and pains, to its divine fulfilment. There are three kinds of Dharmas: (1) *Sanātana Dharma*,

the ancient eternal immutable *Dharma*, which lays down the laws of divinizing life; (2) *Swadharma*, the laws that suit particular individuals according to the nature of their birth and the climes in which they live; (3) *Yuga-dharma* or the laws of living in tune with the changed times and circumstances. The Vedas, the Upaniṣads and the *Gītā* contain the essence of the eternal *Sanātana Dharma*. The *Rāmāyaṇa*, the *Mahābhārata* and the *Bhāgavata* contain the principles of *Swadharma*, and the codes of Manu and Parāśara are laws of the *Yuga-dharma*. The political, social and economic life of man follows the *Yuga-dharma*, which changes like the change of Nature under the pressure of the seasons. *Swadharma* is the law of one's nature; it varies with the individuals. But the *Sanātana Dharma* is a changeless universal law of living. Without its basis life cannot find its fulfilment nor man his divinity. Its laws have been laid down by sages that have lived in tune with the Infinite, sages that are the lamps of Divinity, the illumined guardians of humanity.

THE SOURCE OF DHARMA

Now let us find out the source of *Dharma*. Close the doors against the street, open yourself to the Psychic self (*Hṛdayātmā*), and be with the Beloved in the heart's core. Can you? Ah, how many thought-impressions and sense-impulses distract you! But listen not to these drunken impulses; treat them like drunkards raving on the roadside while you are absorbed in your worship. Be calm and equipoised in the heart. Day by day peace settles

in you and when the mind is swallowed by the peace of the heart, a gentle voice is born in you. Listen in peace. It speaks out: "I am *Om*! *Om*! I am what you are. I am the Truth. Follow me." This is the voice of the Inner Spirit, the real you, the Divine embodied in the human. That inner voice is the unique law of life. *OM* is the refrain of that inner voice. It is from this mystic *Om* and with this *musique* of the Inner being that the Vedas begin—

‘ओमिति ब्रह्म’

‘ओमिनीदं सर्वम्’

‘ओमिति सामानि गायन्ति’

‘ओ सोमिति शास्त्राणि शंसन्ति’

‘ओमिति ब्रह्मा प्रसीति’

‘ओमित्यग्निर्द्वैत्रमनुजानाति’

‘ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मापाप्मनानीति ब्रह्मोपाप्मोति ।’

"*Om* is *Brahma*; all this universe is that *Om*. With *Om* they sing the Sāma-songs, the Vedas. They sing *Om* *Som* (*Om* is *Brahma*—I am That) and recite the Śāstras. *Brahmā* makes his assent with *Om*. With *Om* they offer oblations to *Agni* or the Divine Energy. The Brahman begins to teach spiritual knowledge with *Om*. He prays: "May I attain *Brahma*, the Supreme" and attains *Brahma* accordingly.

When one is able to control all mind-wanderings in the intrinsic peace of self-fixity, he hears this voice of the inner divinity, this flute of the inner *Kṛṣṇa*, and the laws of the Spirit and the laws of Matter are intuitively revealed to him. It is through a bit of such concentration that the laws of the physical Nature were revealed to a Newton or Benjamin.

The scriptural laws are the spontaneous expressions of sage-intuitions or inner realizations.

SELF-PURIFICATION

The human in us is a rough ore taken from the bowels of the mine of *Karma*. It has to undergo a lot of purifying process before it can become gold. It is enveloped by mental arrogance and ignorance, vital desires and an obstinate physical obscurity. It is a toy of dualities. It is swayed by the storms of all sorts of passions. Even the most self-confident spiritual athletes often yield to the wakeful tempter in the mind. None that follows the course of his mental self-will can boast of any lasting joy or peace.

GUIDANCE NECESSARY

A guide is an imperative necessity. The Upaniṣads, the *Gītā*, the *Rāmāyaṇa*, the *Mahābhārata*, the *Bhāgavata*, etc., are such guiding lights to humanity. The self-sufficient modernism, under spell of material *māyā*, cannot slight the deeper laws of the Spirit born from the untrammelled peace of self-immersed seers of cosmic consciousness.

धर्मस्य तत्त्वं निहितं गुहायां
महात्रेणो येन गतः स पन्थाः ।

"The truth or principle of *Dharma* is seated as if in a cave (it rests deep in the heart's cave). The path of the Great Ones, the Seers of Self-Realization, is the only right path."

These seers have lived in the depth of sylvan peace, in the heart of pure nature, in tune with the Infinite Divine. They have never

cared for fame and name or public cheers. They have lived silent, in the Silent, and have passed into silence. Out of compassion for humanity they revealed their revelations to a disciple to be handed down to humanity from disciple to disciple. They have been so impersonal in doing so that the world scarcely knows anything about their person. We see only their voice-prints, not even their footprints ! Adorations to such gracious impersonal lights of humanity ! They are the salts and sweets of earth ! Their words are seeds of the eternal Truth. If they take root in the hearts and lives of men, this mundane earth shall be a heaven of peace ! If man, liberated from mental pride, cares to adorn his life with the ancient pearls of wisdom gathered from the waveless depth of the inner ocean of peace, how beautiful shall be this earth life ! While the scientist follows the laws of Newton and Archimedes, why can't we follow the higher laws of the Upaniṣads and the *Gītā* ? In all stages of life, under all circumstances, in all spheres of activities, we can follow the inspired voice of the ancient sages. They leave nothing to be desired. They contribute to the daily purification of the mental, the vital and the physical man and lead him step by step from darkness to Light, from ignorance to Knowledge, from falsehood to Truth, from sorrow to Bliss.

THE DIVINE

Let us now see what the quintessence of all the Dharmaśāstras followed in the East and the West is. There is an omnipotent, omnipresent Power that

originates, sustains, directs and changes and rejuvenates the universe. Call it by any name, *Brahma*, *Paramātmā*, *Śiva*, *Viṣṇu*, *Allah*, *Father*, *Mother*, *That* or *This* or *OM*—there is an infinite One, the unique One, known severally by manifold mentalities. It pervades all; It dwells in the hearts of all creatures. All can realize That in the heart by stilling the mind and the vital passions in deep ingathered meditation, or through self-reflection, devotion or consecrated service. To know That, the *Ātmā*, is the true knowledge. By knowing that all is known. It is the sum of all knowledge. He who sees in himself and in everything this unique Self is freed from all fears, sorrows, prejudices and all evils of the lower nature. He who knows the Divine is divinized by that consciousness, 'ब्रह्मविद् ब्रह्मैव भवति'.

DHARMA-SĀDHANA

But to attain the Divine is not an easy affair. We are surrounded by all sorts of sensual objects which tempt us away from the central Truth of our being. The pleasures and pains of life affect our mind deeply. Now we love a rosy beauty with a vital passion. Next moment we hate the same and suffer its thorns. Lust, desire, envy, greed, egoism, vanity, self-will, carnality, vital stiffness, physical inability, sickness and an army of these hostile forces invade us daily and shatter our life-purpose. These enemies must be conquered. The mind, the vital being and the body, all must be purified. All the daily disciplines, the *Sadacharas* laid down by the different scriptures, *Sandhyā*, prayer,

worship, moral rectitude, charity, compassion, fasting, good company, etc. purify the mind, the vital and the body and prepare the being for Self-Realization. All the several codes and teachings of religions can be summed up in these three virtues—Purity, Liberation and Equanimity, (*Śuddhi*, *Mukti* and *Samatā*), in thought, word and deed. Purity is the mirror of divinity. Truth, love, equal vision, patience, forbearance, gentle words, humility, broadness of mind, cleanliness, serenity, honest labour, charity, contentment, study of scriptures, straightforwardness, non-injury, compassion to all creatures, faith in God, meditation, worship, prayer, *Japa*, silence, purity of food, drink, thought, word and deed, serving the holy ones, sex-purity, constant self-reflection—all these are the virtues that have to be practised in order to reach a plane of consciousness in which one feels himself pure, in and out, free from all evils and distractions and one with the Divine in the heart. *Dharma* comes from the Divine and leads us to the Divine. Glory to *Dharma*, the Light that leads us to the Supreme Reality, eternal Bliss and Peace !

अणोरणीयान् महतो महानान्
आत्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति बीतशोको
धनुःप्रसादात्महिमान्मात्मनः ॥

"The *Ātmā*, or the Divinity in man, is smaller than the smallest and mightier than the mightiest. It dwells in the heart of beings. Those that are free from desires and grief realize the glory of the *Ātmā* through the purity of the senses and the mind."

Classification of Dharma.

By S. C. GUHA.

Dharma covers a very wide field. The term is derived from the root *dhr*, with the affix *man*—meaning 'that which sustains or supports the world.'

The term *dharma* is very often popularly translated as religion or faith. Religion is no doubt a *dharma*—for *Dharma* includes religion—but it may be classed under (a) *Pravṛtti-dharma* when the aim of a religion is to attain joys akin to earthly pleasures, or (b) *Nivṛtti-dharma* when the aim is freedom from all desire and bondage and consequently the attainment of Eternal Peace.

But we must first know what religion is. Seeley has defined it in a simple short sentence: "The substance of religion is culture." Comte's observation is: "Religion in itself expresses that state of perfect unity which is the distinctive work of man's existence, both as an individual and in society—when all the constituent parts of his nature, moral and physical, are made habitually to converge towards one common purpose." Bankimchandra Chatterjee observes: "If there is anybody who has perfectly understood and explained the true significance of *Dharma*, that one is the author of *Śrīmad Bhagavadgītā*, the book wherein *Dharma* is elucidated in the clearest of terms."

The different systems of the so-called *Dharma*—such as Buddhism, Christianity, Hinduism, Jainism,

Mohammedanism, Zoroastrianism, etc.—may be judged in the light of their teachings, and classified accordingly.

But *Dharma* proper is quite a different thing from the above 'isms' or particular faiths. It is the governing principle or law, human and divine, physical and metaphysical. It sustains and keeps all—upholds everything. Literally it means 'that which prevents something from falling down'.

The sage Kaṇāda in the *Vaiśeṣika-Sūtras* defines *Dharma* as follows. 'यतोऽयुदयनिःश्रेयससिद्धिः स धर्मः'. That which conduces either (1) to temporal progress in the form of earthly acquisitions or heavenly joys and powers, or (2) to spiritual perfection realized as bliss or transcendent quietude is *Dharma*.

Bhagavān Vedavyāsa says—

धारणाद्धर्ममित्याहुर्धर्मो धारयते प्रजाः ।
यत् स्वाधारणसंयुक्तं स धर्म इति निश्चयः ॥

"That which sustains or holds society together is *Dharma*." He defines it clearly, in his commentary on the *Yoga-Sūtras*, thus: 'योग्यतावच्छिन्ना धर्मिणः शक्तिरेव धर्मः'. The property of an object which renders it capable of functioning is *dharma*.

We hear of various forms of *Dharma*, such as *Rāja-dharma*, *Yuga-dharma*, *Kula-dharma*, *Vyavahāra-dharma*, etc.

(2)

The *dharma* of a man is of two kinds—general and special. The

general *dharma* is applicable to all humanity, irrespective of region or religion, caste or creed, sex or semblance. The special *dharma* is prescribed in special circumstances, for particular persons.

In the *Mahābhārata* (*Bhīṣma-Purva*) we have:—

यं धर्ममर्चयन्तः धर्ममर्चयन्ति ।

धर्ममर्चयन्तः समर्चयन्ति तस्मै धर्ममर्चयन्ते नमः ॥

"We bow to God, the embodiment of *Dharma*, whom the followers of various Dharmas adore through their different Dharmas seeking different results through them."

In the *Gītā* the Lord hath said:

'धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥'

"For establishing *Dharma* on a sound basis I appear from age to age."

The formula of Buddhist ordination or *Upasampada* contains the following statement required to be made by an adherent showing his attitude of submission to *Dharma*—

'धम्मं शरणं गच्छामि'

'I take refuge in *Dharma*'.

In all these cases the term is evidently used in its general sense.

There were numerous writers in ancient India whose names are associated with the composition of separate codices bearing on *Dharma* in all its aspects—such as Gautama, Manu, Nārada, Parāśara, Vasiṣṭha, Yājñavalkya and others. The works left by them are called *Dharmaśāstras* or *Smṛtis*, rules of conduct that are to be followed by persons desirous

of guidance on intricate points of personal conduct.

Manu's memorable work, which is called *Manusmṛti* or *Mānava-Dharmaśāstra* after his name, ruled at a time the whole structure of society in the land of the Āryas: while many others are of equal import. *Yājñavalkya-Smṛti* has rather a minute classification of *Dharma*.

Generally speaking, these *Dharma-Śāstras* deal with:

1. *Saṃskāras* (rites of purification);
2. *Karmas* and their fructification;
3. *Varṇa-dharma* (special rules to guide the four *Varṇas* or natural sections of recognized humanity);
4. *Āśrama-dharma* (special rules for the four successive stages of human life);
5. *Dāna-dharma* (rules relating to gifts), etc.

The general *Dharma* has three principal departments, viz., *Dāna*, (gift), *Tapas* (austerity) and *Yajña* (ritual). The *Gītā* has:—

'यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ।'

There are three kinds of *dāna*: viz., the gifts of *abhaya* (shelter, happiness, etc.), of *vidyā* (knowledge) and of *artha* (worldly gifts, such as food, clothes, land and money, etc.).

Dedication (*utsarga*), consecration and endowment (*pratiṣṭhā*), *Vratas* (prescribed and periodic duties), *Tīrtha-kṛtyas* (pilgrimages and duties connected therewith), etc. may also come under *Dāna-dharma*.

All these may be grouped under three classes according to the dominant quality characterizing each—viz., *sattva*, *rajas* and *tamas*.

Tapodharma is also threefold: *śārīrika*, *mānasika* and *vāchanika*—pertaining to one's body, mind and word respectively. Here also the three qualities—*sattva*, *rajas* and *tamas*—decide the category a *dharma* comes under.

Then there is the *Yajña-dharma*, which has various sections, the main divisions being (a) *Karma*, (b) *Upāsana* and (c) *Jñāna*.

(a) *Karma* is primarily sixfold :

1. *Nītiya* (daily regular Sandhyās, prayer, etc.);
2. *Naimittika* (Occasional pilgrimages; fasts, etc.);
3. *Kāmya* (that which is undertaken with a view to a particular end, e. g., *Putreṣṭi-Yajña* for having a son);
4. *Ādhyātmika* (doing good to others, etc.);
5. *Ādhidaiva* (e. g., *Vāstu-Yajña*, etc.);
6. *Adhībhūta* (such as feeding or serving the poor, the Brahmans, etc.).

(b) *Upāsana-Yajña* is primarily of five kinds, according to the *Upāsana-paddhati* :—

1. *Brahmopāsana* (Worship of *Brahma*);
2. *Saguṇopāsana* (Worship of qualified *Brahma*);

3. *Avatāropāsana* (Worship of an *Avatāra*);

4. *Upāsana* of the Ṛṣis, the Devas and the Pitṛs ;

5. That of minor devas and pretas (ghosts).

According to the *Sūdhana-paddhati*, however, *Upāsana* is of a fourfold character. Accordingly, there are *Mantra-yoga*, *Hatha-yoga*, *Laya-yoga* and *Rāja-yoga*.

(c) *Jñāna-Yajña* is primarily of three kinds: *Śravaṇa* (hearing), *Manana* (intellection), and *Nididhyāsana* (meditation).

It must be remembered that each of the three divisions—*Karma*, *Upāsana* and *Jñāna*—has again to be classed according to the *guṇas* or qualities like *sattva*, *rajas* and *tamas*.

A *yajña* gains the status of a *mahāyajña* when it is performed not simply for self-interest, but primarily in the interest of others.

While distinction must be made between *Āchāra-dharma* and *Nīti-dharma*, we can place them side by side. *Sadāchāra* is always moral and fruitful both to the individual and the society, while a *nīti* may not necessarily be ethical at all: e. g., *Rāja-nīti*, *Danḍa-nīti*, etc. *Vyavahāra-dharma* is law pure and simple—regional, national and international.

While law-givers are teachers, Ṛṣis, sages and seers, devising means of peace for the world by providing a set of laws to be followed, the class of people specializing in the subject is called *vyavahārajīvi* (lawyer).

By *Vyavahāra-dharma*, therefore, is understood the existing law as practised in the courts and in the society or community.

The field of *Dharmaśāstra* is so vast that not only *Āchāra-dharma*, *Nīti-dharma* and *Vyavahāra-dharma*, but also the *Itihāsas* and *Purāṇas*, including the epic poems, comes under its category. *Kutumba-nīti*, *Vyavasāya-nīti*, *Dāmpatya-nīti*, prohibition of the drink and drug evil, smoking, gambling, child-marriage, polygamy, etc., reformation and uplift of any kind, establishment of hospitals, dispensaries, orphanages and other homes of service—all should come under *Dharma*. In short, the entire field of Sociology is merged in *Dharmaśāstra*.

Rules have to be followed, but there are often provided conditions under which a *dharma* may change its usual course. *Āpad-dharma* is such a deviation from the usual practice. It is a course of procedure which is not usually considered proper for an individual or a society, but is allowed in times of extreme distress or calamity.

Manu has referred to this subject of *Āpad-dharma* in Chapter I (116)

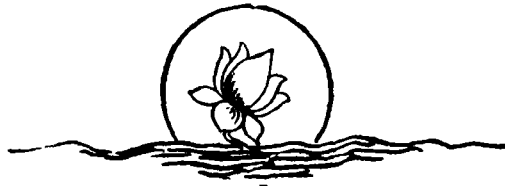
and dwelt on the same at length in Chap. X (130).

As regards *viśeṣa dharma* or special course of conduct, one can only say it varies according to the stage attained by the individual or group for whom it may be prescribed.

One must admit that there should always exist certain differences between a child and a youth, a householder and a *sannyāsi*, a man and a woman, the able-bodied and the disabled.

The ocean of *Dharma* is so deep and extensive that it is difficult to study all its qualities and significances by only having a dip into it: a complete treatment of the subject is not possible within the scope of a magazine article; and one must finally admit along with Vyāsa that the ultimate knowledge of *Dharma* lies hidden in the depth of the cave, 'धर्मस्य तत्रैव निहितं गुहायाम्'.

What we understand, in short, is that *dharma* makes a full man, leads a man towards his full growth or perfection; and without *Dharma* man is but a beast—'धर्मेण हानाः पशुभिः समानाः'



Standard of Dharma in Ancient India.

(THE STORY OF ŚANKHA AND LIKHITA)

There were two brothers, Śankha and Likhita, of rigid vows. The two brothers had two separate dwellings, both of which were beautiful. Situated by the bank of the stream called Bahudā, both of those residences were adorned with trees that were always burthened with flowers and fruits. Once on a time Likhita came to the residence of his brother Śankha. At that time, however, Śankha had gone out of his asylum on no fixed purpose. Arrived at the asylum of his brother, Likhita plucked many ripe fruits. Obtaining them, the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating, Śankha came back to his retreat. Beholding him eating, Śankha addressed his brother saying, "Whence have these fruits been obtained and for what reason art thou eating them?" Approaching his elder brother and saluting him, Likhita smilingly replied, "I have taken them even from this retreat." Filled with great rage, Śankha said unto him, "Thou hast committed theft by thyself taking these fruits! Go and approach the king and confess to him what thou hast done! Tell him—'O best of kings, I have committed the offence of appropriating what was not given to me! Knowing me for a thief and observing thy duty, do thou soon inflict upon me, O ruler of men, the punishment due to

a thief!" Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to King Sudyumna. Hearing from his gate-keepers that Likhita had come, King Sudyumna, with his counsellors, advanced (for receiving the sage). Meeting with him, the king addressed that foremost of all persons conversant with *Dharma* saying, "Tell me, O reverend one, the reason of thy coming! regard it as already accomplished!" Thus questioned, that regenerate sage said unto Sudyumna, "Do thou promise first that thou wilt achieve it! It will then behove thee, after hearing me, to accomplish that promise! O best among men, I ate some fruits that had not been given me by my elder brother! Do thou, O monarch, punish me for it without delay!" Sudyumna answered, "If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O best among Brahmans, as equally competent to pardon. Purified in respect of thy act, O thou of high vows, consider thyself as pardoned! Tell me now what other wishes thou hast! I shall certainly accomplish those commands of thine!"

Thus honoured by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favour. Then that ruler of Earth caused the two hands of the high-souled Likhita to be cut

off, whereupon the latter, bearing the punishment, went away. Returning to his brother Śankha, Likhita, in great affliction, said, "It behoves thee now to pardon this wretched wight that hath been duly punished for what he did !" Śankha said, "I am not angry with thee; nor hast thou injured me, O foremost of all persons conversant with *Dharma* ! Thy virtue, however, had suffered a shock. I have rescued thee from that plight ! Proceed without delay to the river Bihudā and gratify duly, with oblations of water, the gods, Ṛṣis and the Pitṛs, and never again set thy heart on sin !" Hearing these words of Śankha, Likhita performed his ablutions in the sacred stream and set about to commence the water-rite. Upon this, two hands, resembling two lotuses, appeared at the extremities of his stumps. Filled with wonder he came back to his brother and showed him the two hands. Śankha said unto him, "All this has been accomplished by me through my

penances ! Do not be surprised at it ! Providence hath been the instrument here !" Likhita answered, "O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the efficacy of thy penances ?" Śankha said, "I should not have acted otherwise. I am not thy chastiser ! The ruler (who has punished thee) has been himself purified, as also thyself, along with the Pitṛs !—"

Vyāsa continued : "That king became eminent by this act and obtained the highest success like the lord Dakṣa himself ! Such is the duty of Kṣatriyas, viz., the ruling of subjects. Any other, O Yudhiṣṭhira, would be regarded as a wrong path for them. Do not give way to grief ! O best of all persons conversant with duty, listen to the beneficial words of this thy brother ! Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head."

(*Mahābhārata*)

Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, procreation of offspring upon one's own wife, amiability, modesty, patience—the practice of these is the best of all dharmas.

When one cherishes no fear of anything, no desire for anything, bears no hatred, when one does not bear sinfully towards any creature, in act, thought or word—one is then said to have attained to *Brahma*.

No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. Frame thy conduct according to the scriptures. With a pure heart practise first the vow of *Brahmacharya* and then beget children and perform sacrifices for paying off the debt you owe to the Pitṛs, the gods, and men !

God, the Centre of Dharma.

By ARTHUR E. MASSEY.

*"Nought from the helpless gods by
 gifts and hymn,
Nor bribe with blood, nor feed with
 fruits and cakes;
Within yourselves deliverance must
 be sought;
Each man his prison makes."
 (Light of Asia)*

Dharma is a Sanskrit term with so wide a meaning and application as to cover the entire field of life.

It is derived from the root 'dhr':
to hold, maintain, sustain, etc.

As God is the life of all manifested beings and things, God-Realization must be the objective of *Dharma*.

Different nations in bygone ages have interpreted or defined it from different angles. To Egypt it was purely and simply Religion. To Persia it was Purity; to Chaldea, Science; to Greece, Beauty; to Rome, the Law.

But India has summed up all these definitions and aspects in the one comprehensive word: DHARMA. *Dharma* is "the light that lighteth every man that cometh into the world"; it emanates from the Divine Presence, which is its centre, ever unfolding itself in the life of every individual. The differences in *Dharma* are accounted for by the varied stages of unfoldment in each being.

This nature or *Dharma* signifies the point in evolution of our unfoldment; it is a record not only of the working out of the Law, but of

the progress of the separated self towards Divine Union. In following one's own *Dharma*, it is therefore essential that we should become acquainted with the Law which enables us to grow further in the full knowledge of the goal towards which we are trending.

It is possible to quicken one's liberation from "the body of this death" by acquiring this necessary knowledge. The abandonment or renunciation of 'self'—of the deceptive ego of separateness, is a *sine qua non* of God-Realization. Perfection is not achieved in a moment of time. I mean by perfection the complete subjection of the ego—the illusive self—to the soul; for the soul is already perfect, it proceeded from God in all its pristine purity and will return to its Divine Source "more than conqueror". In 'The Great Journey' it has, as it were, become separated in the illusion of an independent egoism, imprisoned therein until such time as an awakening takes place, and its spiritual eyes are opened to discern the Truth which maketh free.

Nothing is achieved in a hurry. All sorts of suffering and disappointment arise from a too eager grasping at the fruit ere the fruit is ripe. There is a natural child-stage in this process of our unfoldment, in which the fruit of acquired knowledge must ripen naturally.

"Grow as the flowers grow" is essentially good advice. Jesus said:

"Consider the lilies of the field." A woman-child with all her great possibilities of the future is content to play with her dolls. Some day she will be a mother with a baby in her arms instead of a doll, but we cannot conceive of the child being rushed into the burdens and responsibilities of womanhood before the time is ripe.

So long as we are 'cribbed, cabined and confined' in the flesh, everything must come in its proper time and place.

We are journeying back to God through our self-made limitations, and just so long as we are clearly conscious of our divine objective—ever one-pointed—'pressing on toward the mark for the prize of our high calling',—there is no need for anxiety, hurry or impatience.

*I stay my haste, I make delays,
For what avails this eager pace?
I stand amid th'eternal ways,
And what is mine shall know my
face.*

The goal for all is one and the same, and although there are differences in the stages of unfoldment, in the *Dharma* of each stage, we need not feel baffled by the mysteries of the path of action, when we recognize the principle of the unfolding life.

In the Great Journey, all experience is good for us, whether it be painful or pleasant. The life within must be aroused until it sends out through its own enveloping shell a thrill of answer. This is a natural process in the lower as well as in the higher kingdoms. Until all desire is transmuted into non-desire through a preference for and choice of the Highest, there can

be no liberation. The so-called 'tribulation of life' come upon us in order that we may learn to "set our affections upon things above, not on things on the earth."

Says Manu: "Seeking to get rid of desires by gratifying them is like trying to quench the fire by pouring butter over it. Desire must be curbed and restrained. Desire is to be utterly extinguished." But who would dare to apply such a lofty ethical standard to the mentality of the forest-roaming savage? He has no morality, and therefore makes no distinction between right and wrong. He does not choose but blindly follows the demands of gratification; that is his *Dharma*—the *Dharma* of his stage of evolution, and without that gratification there would be no further growth for him. It is only by the accumulation of such experiences with their attendant and inevitable results that he learns at last that he lives in a world of Law; this he ultimately arrives at by the fact that when the law is obeyed pleasure ensues, when the law is opposed the inevitable result is pain.

At various stages of our pilgrimage the teacher, the *Guru*, is a great aid. I say 'aid' advisedly, because we have to achieve everything by our own effort,—the teacher and the *Guru* can only show us the ways and stimulate our effort, by their encouragement and inspiration.

Dharma is the supreme factor in the lives of men, and we must cultivate by service to our fellow-creatures the qualities needed to facilitate progress towards God-Realization.

The Law of growth is obedience, devotion and fidelity to the Light within, call it Christ, Buddha, Kṛṣṇa or whatever you may recognize it to be.

Although there is so much said about the 'Brotherhood of Man' and the 'Oneness of Life', there is far too much discrimination between communities and individuals. If the same Divine Being is in all alike, we have no right to despise the unprogressed, or worse still to exploit and degrade them for our own personal gain and convenience. We must learn to help our fellows in every walk of life. There are many grades or stages of unfoldment. We must, therefore, avoid being repelled by contact with any, however humble in mind or neglected in person, because the Divine is ceaselessly working in every one. If we understood *Dharma* as we ought to do, we should each be of incalculable service to humanity at large.

The qualities of self-sacrifice, purity and self-devotion to God are not awakened at every stage of unfoldment; all the same, there is no need to despair of anyone because of the slowness of his progress. Even Nature is never in a hurry.

We shall not go far wrong if we keep steadily in mind the fact that God is the moving power, the spirit of the whole. He has so ordered manifestation that from the germ to perfect man, stage by stage, through every grade of unfolding life, the process of the 'Return' goes on uninterruptedly, until at long last "the dew-drop slips into the shining sea." There are many good

folks who teach and idealize discipline from the outside. They maintain that the soldier learns from the discipline of the military force "obedience to order, promptness in action and willingness to undergo physical hardships without complaint or murmur." On the surface this may appear true, but the evils acquired outweigh the apparent good and deep down in the hearts of these soldiers there is often seething a suppressed spirit of rebellion and disgust. Unless there be willing acquiescence—unless the said 'discipline' is voluntary *self-discipline*, it is utterly useless; for as an imposed force, it cannot have any good reaction on character.

"Better one's own *Dharma*, though destitute of merit, than the well-executed *Dharma* of another."

Because God is the centre of *Dharma*, there is Universal *Dharma*, World *Dharma*, National *Dharma*. People everywhere are beginning to recognize that not in separateness, but in unity, is to be found the panacea for the healing of the nations. Separateness is the mark of the Spirit's descent into Matter. The tendency towards unity, peace, compassion, brotherhood and service, is the mark of the Spirit's ascent from the limitations of form to its pristine Oneness without a second. The world is harassed with all kinds of catastrophies—wars, earthquakes, famines, pestilences and tragedies, domestic and otherwise. What or who is the cause? There is no cause in God's universe save God Himself, and these appalling happenings are His way of teaching us that "here we have no abiding city," that "the things which

The Kalyana-Kalpataru



are seen are temporal, but the things which are unseen are eternal."

Man through gross ignorance has identified himself through the perishable ego with the physical body, and still wallows in illusion.

Buddha taught that ignorance is lack of knowledge of the four great Truths, *i. e.*, the existence of pain and sorrow, ignorance as to the cause of pain and sorrow, ignorance as to the means of extinguishing pain and sorrow, and ignorance about the path that leads to the extinction of pain and sorrow.

Much has been said and written about *Karma* as if it were an inexorable and implacable tyrant in the lives of men, so much so that many lose sight of the fact that the moment a man whole-heartedly renounces the lower self—the limited illusory ego—and consciously identifies himself with the centre of his being—the Eternal God, the Author of His *Dharma*, that moment *Karma* ceases to function; for he is liberated from 'past, present and future', he has become the *Real*—he is one with God.

Says Śrī Kṛṣṇa: "Beloved thou art of Me, and steadfast of heart, therefore will I speak for thy benefit. Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. Abandoning all Dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."

(*Bhagavadgītā* XVIII. 64-66)

Says the Christ: "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

28—D. T. N.

Both messages, identical in their meaning and purpose, come from the same Divine source. *Dharma* has served and still serves its divine purpose throughout man's pilgrimage—as guide, counsellor and friend. It is inextricably bound up with the law of *Karma*, so that, by faithfully pursuing our *Dharma*, we are led on from stage to stage, obliterating the bad and increasing the good until the goal is attained.

"Thou canst create this 'day' thy chances for the morrow. In the 'Great Journey', causes sown each hour bear each its harvest of effects, for rigid Justice rules the world. With mighty sweep of never-erring action, it brings to mortal lives of weal or woe, the Karmic progeny of all our former thoughts and deeds."

As we near the end of 'the Great Journey', we, as it were, glimpse the supreme goal; it is the last step on the path upon which *Dharma* can any longer be our guide. This is when man no longer desires anything but God alone. When he turns his back completely on all that the world can offer in kind, in adulation, or even reverence, when he has outgrown the promptings of desire, when through the love that "thinketh no evil" he gains his freedom and abandons all Dharmas, because, being wholly united to God, nothing remains in him that is not divine, he is no longer a 'separated self', his life "is hid with Christ in God".

The liberated soul may continue to function and serve in the world,

but solely as an instrument of the Divine.

Meanwhile, with the 'inner eye' fixed on the goal—ever 'one-pointed', we must continue to fulfil the duties that lie nearest to us—our DHARMA—, conscious of the great Truth that, here and now, we "live, move, and have our being" in God, who is all Love and Compassion.

*Before beginning, and without
an end,
As space eternal and as surely sure,
Is fixed a Power Divine which
moves to good;*

Only its laws endure.

...
*It will not be contemned of any
one ;
Who thwarts it loses, and who
serves it gains ;
The hidden good it pays with
peace and bliss,
The hidden ills with pains.
It seeketh everywhere and marketh
all !
Do right, it recompenseth ; do one
wrong,
The equal retribution must be
made,
Though DHARMA tarry long.*

The Fundamental Teachings of Zoroastrianism.

BY IRACH J. S. TARAPOREWALA, B. A., Ph. D.

The Sanātana Dharma of the Āryas has had a twofold development—in Iran and in India. In Iran it has received the impress of the great Teacher Zarathushtra, one of the greatest that came to teach our human race. His teaching is fortunately preserved, more or less as He gave it, in the Gāthās. There are differences of opinion about the translating of these ancient verses, but still the fundamental points can be clearly marked out. These are five in number.

1. The absolute supremacy of the One Being, who is the Creator and the Father of all the Universe. He is indeed One without a second, the Ever-young, always the same. He is given the name of *Ahura-Mazda*, the parts implying *sat* and *chil* and the full name implying the perfect

Sal-chil-ānanda. He has emanating from Himself, as Rays of His Eternal Light, six great Beings, the "Holy Immortals". These together form "the Seven of one accord in thought, word and deed".

2. In the beginning of all manifestation there were Two Primæval Spirits "created by Mazda", who are Twins and completely opposed to each other in their thoughts, words and deeds. These Twin Spirits created "Life" and "Not-Life" in order that "Creation's purpose be fulfilled". We call them, in our lower world "The Good Spirit" and "The Evil Spirit". Like the Semitic races we, too, have forgotten the essentially Divine origin of the Evil Spirit and we lose sight of the fact that *both* are necessary for the fulfilment of God's plan. We may as well call them *Puruṣa* and *Prakṛti*

or "Spirit" and "Matter". What we call "Evil" is essentially of "Matter", hence fleeting and transient. Ultimately it must disappear for every one of us and be transmuted into good. The end and aim of all our life is to "see", "to approach", and "to be in loving union" with, the Supreme.

3. This is the great Charter of Spiritual Liberty given to mankind. The Prophet says in clear words: "Listen with your ears the good teaching I bring, think over it with clear mind and then let each man decide for himself the choice between the two paths." The two paths are the paths of Good and Evil. Each man *chooses for himself*. Man is given the greatest gift of God—his mind, the power of thought. Man is man because he possesses *manas*. He has to use this and find his way. He has full liberty to choose exactly the path he wants. He has the liberty, if he likes, to go to hell. But there is the fourth fundamental truth—

4. *The Law of Karma*. Man is responsible for his acts. The accounts in the Book of God make not the slightest mistake. Everything done or not-done must be atoned for. Man has his freedom of choice and with it comes the necessary consequence—his full responsibility. The Law of *Karma* is meaningless unless the freedom to act is granted. Man forges his own chains and he alone can break them. "He is his own friend or his own foe". The Law of *Karma* cannot be avoided. Failure after failure shall come, but success in the end is absolutely certain. Every soul is promised

that for him there is "the resurrection", the life eternal without any bondage. The reward of evil is "Long-continued" affliction. But note that it is not eternal suffering. The greatest "Sinner" on earth has the hope of salvation as soon as he learns his lesson and makes the right choice. The freedom of choice is with him always, if he but "thinks it over with clear mind".

5. And to attain this Eternal Peace and Freedom the path shown to us by Zarathushtra is the triple one of Knowledge, Love and Service. We usually think of them as three distinct ones, and, indeed, if but a single one of them is followed, the final goal cannot be reached. The full harmonious growth of all three is needed for perfection. These three together lead to the realization of the true beauty of the triple *Sal-chit-ānanda*. In the human being these correspond to the Head, the Heart and the Hand.

Zarathushtra's faith in its latter phases has always striven to keep on this triple path to God. It has always advocated a life of strenuous activity *in* the world and *for* the world. The ideal pointed out is ever going out in ever-widening circles of usefulness and service. Thus the best profession for a man is declared to be agriculture, for it helps to sustain a multitude. So also the married man is preferred to an unmarried one and a home with children is deemed more worthy of regard than one without a child. So also five clear stages of ever-widening love and usefulness and service are pointed out. The first is

the Head of the Family, next is the Head of the Village, then the Head of the Province and then the Head of the Land. Last of all comes the Head of Religion, the Spiritual *Guru*, whose love embraces all humanity.

Zoroastrian ideals have always taught us to live in the world and realize God through doing our *duties*—not the duties of others, but our own. When we fulfil these, we will surely get greater opportunities. The best reward for service is the chance of higher service.

Unity of Religions and the Glorious Legacy of Vedanta.

BY SWAMI ASESHANANDA.

‘संगच्छस्व संवदस्व । सं वो मनांसि जानताम् ।’

“Walk in unison, speak in unison, let your minds be of one accord.”

All our factions and quarrels arise out of non-essential elements. Forms and ceremonies, doctrines and dogmas do not constitute the fundamental core of any religion. They are the outward coverings—the external sheaths—to envelop the eternal principle within. They are good for the child-mind as a prop for its gradual growth. But as adolescence should come after childhood, so every religion should outgrow the stage of clinging to external conventions and imbibe the spirit that lies hidden in the deeper recesses of its being. Every man is born in a particular church, but there is no reason that he should die in it. Sects may grow in hundreds, but low sectarianism, which differentiates each from the other, should be nipped in the bud. Being a slave of unmeaning superstitious and pernicious customs, man becomes intolerant and creates an unhealthy atmosphere of mutual

distrust and hatred. As Swami Vivekananda rightly puts it, “There is nothing that has brought to man more blessings than religion; yet, at the same time, there is nothing that has brought more horror than religion. Nothing has brought more peace and love than religion. Nothing has engendered fiercer hatred than religion. Nothing has made the brotherhood of man more tangible than religion, nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals, than religion; nothing has deluged the world with more blood than religion.” Improvements of science and rapid communication are bringing humanity closer together. The different parts of the world and the different branches of the human family have been brought into closer proximity by the elimination of distance and time. Instead of knitting their hearts together under an indissoluble bond of love, will religion produce a jarring note of discord and disintegration by fanning

the fire of communalism and racial superiority? No particular denominational faith will be able to combine all men into a common brotherhood. This will be possible only when votaries of different sects will eschew all racial or geographical limitations and fasten their eyes on essential tenets which are above any creed or nationality. If we can follow this wise principle in our actions and relations with others, much of the jealousy and rancour that crop out of misunderstanding will automatically vanish as mist before the approach of the rising sun.

The sublime life-giving teachings of the various prophets are never contradictory. When we compare their respective teachings with one another we find that they are all echoing the same truth, only garbed in different languages. The essential part of their teachings is centred on one theme—the realization of God and the enfranchisement of the spirit from the thralldom of the flesh. By breaking down all barriers of sectarianism the various prophets wanted to establish a "Kingdom of Heaven" which has no racial boundary or national exclusiveness. Did not the holy Messiah preach some two thousand years ago—"In my father's house there are many mansions. I came to fulfil and not to destroy. Blessed are the peacemakers, for they are veritably the salt of the earth." Exactly the same is the utterance of Bhagavān Śrī Kṛṣṇa, who declares emphatically in the *Bhagavadgītā*: "Whatever religious path a man may follow, God will accept

him in the end. It is He who strengthens the faith of all men, who try to reach Him, no matter what their paths may be. Undoubtedly, He will manifest Himself to every devotee in the form in which he tries to realize Him." It is by accepting such broad and liberal teachings that the world can stand united. All strife and fight will cease if we lay stress on the positive aspect of every religion. Instead of crushing a fellow-traveller on the way, humanity demands that we should be more tolerant and say God-speed to the brother who follows a different path. With an unprejudiced mind if we can read through the teachings of the prophet of Mecca, we will not fail to see that his pronouncements also were not tarnished by the communalistic feelings for an imperialistic propaganda which superficial readers ignorantly attribute to such a mighty personage. The great Mahomed not only preached brotherhood amongst his ardent followers but told on many an occasion to extend a loving hand and cherish a spirit of friendliness towards those that did not join his camp. True religion is the harbinger of peace and the promoter of prosperity. But a pseudo-religion is a creator of hellish disturbance by provoking factions and jealousy between one creed and another. Can there be any room for quarrel if we realize that there is no special favourite, no "chosen people" for the all-merciful Providence, who is just and impartial to all His children. Like the gentle shower His mercy falls equally on

all and knows no distinction of caste, creed or colour. He is the God of all people and all nations on earth. A sinner or a saint, a Hindu or a Mahomedan, a heathen or a Christian, has the same privilege of enjoying His unbounded love and compassion which flow unconditionally without any let or hindrance.

The arch-enemy of Religion is the godless creed of the materialists and the destructive ideology of the political despots. The soul-killing philosophy of the atheists is doing incalculable harm in the name of culture and civilization. The whole western world is vitiated with the venom of rancour and charged with the cloud of distrustful suspicion. War-mentality has grown instead of peace. Violence and oppression have become the 'elan-vital'—the impelling force behind their excited activities. The Occident is now standing on the crest of a smouldering volcano. Atrocious cruelties are being perpetrated without any scruple of conscience. Militant nationalism has instigated the rank and file to jump on the throat of a neighbour and tear it to pieces. The sole motive for all this maddening zeal is only to get some more filthy lucre—a few more loaves and fishes to feed fat their swollen bellies. With a feverish passion they are out for destroying the weaker people, exploit the helpless nations and aggrandise over the lowly and the meek.

They are making colossal arrangements to arm themselves with bombs, poison-gas and various other engines of

destruction. Every nation is preparing itself for another great war and the whole scene looks like a battle-field where the belligerents live in camps in a state of highly infuriated tension. Blood-curdling brutality and terrible horrors will be set on foot if such an impending catastrophe is not averted. Science with all its boasted achievements is only feeding the flame and helping it to make the destruction complete. Christ preached the religion of love and he enjoined upon his followers to observe the principle of good-will with the words—"Love thy neighbours as thyself." Buddha preached the noble message of amity and compassion—*Maitrī* and *Karuṇā*. He advised his adherents to practise sacrifice and service not only to human beings but also to the sub-human species—the dumb creatures. But, unfortunately, we are witnessing to-day the horrid spectacle of the followers of Christ and Buddha, plundering, killing and fighting with one another like hungry wolves mad after prey.

At this psychological moment, every sensible soul should try to proclaim the message of peace and do his best to round up the angularities, and soften the bitter feelings, existing between the votaries of different sects. A little reflection will show that most of the misery that we are suffering from, most of the evil that prevails in the world, is attributable to selfishness and pride. India stands for spirituality, which inculcates disinterested service and good-will to whole humanity. She is pre-eminently fitted by her tradition

and culture to express the goal of all human endeavour, viz., the establishment of a universal brotherhood. Her mission had always been, from time immemorial, to bring concord and peace amidst violence and bloodshed. She has applied a soothing balm on lacerated hearts and forged a vital relationship of unity amongst men and women of different sects and creeds. When hatred and prejudice were running riot on an unprecedented scale in the East, she had the good fortune to extend the succour of comfort to the victimized people. When the Jews were baited and hounded out by the Egyptians, it is India that voluntarily offered them the much needed shelter. When the Parsis had to fly away, due to horrid persecution in their own country of Persia, thanks to the unstinted hospitality of the liberal-minded West-coast king, they found a blissful haven and resting-place here in India. Glad we are to see, to-day, how the Parsis are holding a dominant and dignified position in the Bombay presidency. But for the timely protection and active sympathy of the then monarch, the religion of Zarathushtra would have been a dead and extinct religion! Again, when the followers of the Eastern church under Antioch were ill-treated and oppressed and the Christian congregations in the West were divided into various warring factions, here in India we see the marvellous picture, almost unique amongst the civilized communities of the world, of a most orthodox Hindu king giving a whole-hearted welcome to the believers of

a foreign religion and culture. Not only did the ruling Malabar king tolerate their tradition and faith but actively encouraged their beliefs by conferring sacerdotal honours, presents and munificent gifts of lands and properties for the maintenance of their monasteries and church. In very recent times, we hear of another Hindu king of Karnataka liberally donating towards the renovation and improvement of a Catholic church founded some centuries back in his State. Which country, in the whole universe, can furnish such a glowing picture—a marvellous example of overwhelming sympathy and undisguised hospitality—except this benighted land of ours? Which king outside India has surpassed the great Asoka in absorbing the different creeds and ideals and helping the consolidation of so many distinct and diverse faiths. The edicts of Asoka speak in moving and eloquent language how cosmopolitan was his outlook, how broad his vision and how he respected the viewpoints of all communities existing under his dominion. Of him, H. G. Wells in his brilliant history writes: "Amidst the tens of thousands of names of monarchs that crowd the columns of history, the name of Asoka shines and shines almost alone like a star. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne." Asoka, whose memory we can never forget, in spite of lapse of time, was the one monarch in history who abandoned warfare after a distinguished victory and set his heart

upon spreading the gospel of peace and concord throughout his kingdom extending from Afghanistan to the Arabian sea.

Such have been the outstanding marks and characteristics of Hindu civilization throughout its chequered career of many vicissitudes. No nation on earth has such a tradition of universal fellowship and all-embracing hospitality. India alone has the proud privilege to say that her hands had never been blood-stained. Most of the religions have preached the brotherhood of men, but in practice they have refused to recognize men of other faiths as brethren. But the Hindu religion has sounded a deeper note and given effect to what it has professed. There is no clash between religion and philosophy here, as they go 'pari passu' here. Our philosophy gives the rationale of altruistic love, which we sadly miss in the semitic religions. It preaches unity of self and solidarity of the whole mankind—the most important factors for bringing peace and harmony in the world. A Vedānti knows that real individual or national happiness accrues not from usurping but from conceding privileges, not from exacting but from disowning them for the sake of our less fortunate brethren. Real enjoyment comes only when we share our benefits with others. The whole world is linked together. Like an organism the different parts must co-operate with one another in promoting the welfare of the body politic. By hating others we hate ourselves, for all of us are intimately connected

with one another as waves of the ocean. The separatist mentality is sure ultimately to bring its own ruin. True nationalism consists in becoming universal and having feelings of co-operation with all mankind. Let this ideal of unity be preached from the pulpit and the platform, from laboratories and class-rooms, from highways and by-paths of life. Every man is sacred. Freedom is the common property of all. The altar of the 'Most High' restricts nobody. All people can enter into the holy shrine and offer their united worship. The Vedantic view of life alone can accelerate the process of mutual understanding and respect, as it is based on the rock of reason and experience.

Vedānta has no quarrel with the scientists. By the blasting light of progressive science, all sectarian religions and pet theories are being shattered to their foundations. The sledge-hammer blows of modern research are pulverizing the antiquated beliefs into particles of dust. But strong and invaluable, as before, remains the citadel of Vedānta. The great thought displayed by the philosophy of Vedānta will surely revolutionize the world and reconcile the knowledge of the scientists with the wisdom of the Ṛṣis. Science and Religion will shake hands and knowledge of the material world will be supplemented by the glorious knowledge of the spiritual world. The Religion of Vedānta is as broad as the sky and as deep as the ocean. In the Vedantic ocean, the Hindu and the Mahommedan, the Christian and the Parsi, are all

one—children of the same Omnipotent Lord. In its all-embracing sweep it includes all shades of views—from the highest absolutism to lowest fetishism, from the extreme form of dualism to the highest conception of an Impersonal Being. Vedānta says that religions are never contradictory. They are various phases of one 'Eternal Dharma' which accommodates the spiritual consciousness of all people without destroying the integrity of any system of thought. The whole world stands in need of such a universal religion, which can satisfy all types of spiritual aspirants and meet the demands of uncompromising scientists—not to speak of atheists and materialists.

Man travels not from error to truth, but from truth to truth,—from lower truths to higher truths. Work or worship, philosophy or meditation, mark only different approaches in the gradual evolution of the human soul, which reaches its acme of perfection in the realization of the oneness of all beings. No other religion excepting Vedānta proclaims in bold emphatic terms that man is intrinsically divine and it is a blasphemy to call him a sinner. He is one with that Great Power through whose fear the fire burns, the sun gives light, the moon sheds its lustre and death stalks on this mortal earth. It speaks of unity amidst multiplicity of names and forms, of concordance amongst apparently opposed views and temperaments. This identity in essence—this unbreakable inter-relationship of all human beings—is one of the boldest pronouncements of Vedānta—the purest

gem of Indian Philosophy. How clear its statements are—'एकं सद् विप्रः बहुधा वदन्ति'—Truth is one, but people call it by various names.

With the acceptance of this doctrine of the unity and harmony of all religions, for which Vedānta stands, conversion in the narrow sense of the term will disappear. This does not mean that preaching and teaching should be stopped. What it condemns is the glorification of one's own faith at the expense of other faiths. That is to be unceremoniously abandoned. There is no harm in disseminating truth and principles which will bind mankind with the silken thread of amity and love. No propaganda should be made to swell the number by trading on religion. Teachers and preachers should think that it is against the commands of their prophets to do the destructive work of weaning away the so-called infidels or unbelievers and admit them into a new fold through threat of damnation or hopes of material emoluments. They should fight atheism and agnosticism—the enemies common to all religions and preach reverence and faith allowing everyone to grow according to the law of one's own evolution. Otherwise there will be disaster for mankind and society, as the *Gītā* solemnly declares—

"Better is one's own *Dharma*, though imperfect, than the *Dharma* of another, well performed. Better to die in performing the *Dharma* of one's own self; for the *Dharma* of another is always fraught with great danger."

The message of Vedānta was given a new impetus and re-orientation by a modern saint who, according to

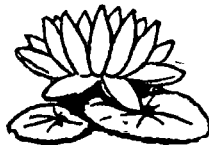
Romain Rolland, "was the consummation of two thousand years of the spiritual life of three hundred million people" and "a great symphony composed of the thousand voices and thousand faiths of mankind." We are making mention of Sri Ramakrishna, who visualized divinity in every sect and in every human being and whose heart wept for the poor, the weak and the down-trodden of all nations on earth. He came to quicken and revitalize all creeds and bring about a fraternal tie of kinship between conflicting schools of thought. He realized the truth according to Islam and Christianity as well and thence-forward the goal of his life was to erect a hallowed sanctuary of universal brotherhood. The greatest contribution of Sri Ramakrishna to the world of thought is this—"Every religion is an embodiment of Truth. We must not criticize the faith of others and fall foul of each other. Upon the banner of every religion should be written—assistance and not fight, acceptance and not destruction, assimilation and not dissension." The more humanity learns to

proceed towards this ideal, the greater is the possibility of wars and factions coming to an end.

May He who is the *Brahma* or *Bhagavān* of the Hindus, Allah of the Mahommedans, and Father in Heaven of the Christians, give us sympathetic understanding and proper enlightenment, so that we may follow the wake of Truth and live amicably as brothers and sisters of the same human family. The seers of the Upaniṣads have beautifully described it in that unforgettable verse: "As rivers flowing from different mountains mingle their waters in ocean, so, Oh Lord! all religions springing from different sources finally merge into Thee." How unifying and liberalizing all these teachings are!

ॐ असतो मा सद्गमय,
तमसो मा ज्योतिर्गमय,
मृत्योर्मांस्तुलं गमय ।

"From the unreal lead us to the Real, from darkness lead us to Light, and from death lead us to Immortality."



He who does not protect *Dharma* when it is being disregarded, is himself a trespasser against it. If you want to know what is righteous and what is unrighteous in the world, attend to the scriptures.

Refusal to appropriate what is not given, charity, study of scriptures, penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices—these are the characteristics of *Dharma*.

The Essentials of Zarathushtrianism.

BY FIROZE C. DAVAR, M A., LL. B.

In all theistic faiths, like that of Zarathushtra, religion can be defined only in one word—God-Realization. This end can be achieved either through renunciation of the world or by fulfilment of our duties to God and man while leading a worldly life. There are Masters who have preached that life is a malignant disease, actions a bondage, desires a curse, and that the only sure way to freedom is to detach oneself completely from this snare of illusion, and reduce life and all its attachments to a minimum, to save us from the dreadfully monotonous cycle of births, and qualify us for union with the Eternal Zarathushtra. He takes exactly the opposite view and pins his faith to the gospel of *Pravritti* (advancement) instead of *Nivriti* (renunciation), though his religion is, in fact, an excellent harmony between the merits of both these ideals. Very often the word 'religion' brings to our mind an aroma of vague mysticism, a sense of other-worldliness, a feeling of detachment from life and its activities, a tendency to merge ourselves in meditation rather than discharge our immediate duty. Our prophet has resolutely set his face against this conception of religion. To him life was an opportunity, a rare privilege, a sphere of activity where man, with all his besetting follies and limitations, has to render his best account to his Maker. The ideal of Zarathushtra can best be expressed in the following words of the Victorian Laureate —

*'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant,
More life, and fuller, that I want.*

To Zarathushtra, the earthly life of a truly devout soul is a necessary prelimi-

nary to spiritual emancipation, and the kingdom of earth an indispensable stepping-stone to the Kingdom of God. Instead of discouraging his people with the theories of illusion and world-weariness, and inviting them to seek shelter in asceticism and self-mortification, Zarathushtra rallied his followers to the standard of duty, exhorted them to struggle actively against the forces of evil, and cheered them with hopes of divine union if they led a genuinely pious and benevolent life. Our religion therefore advocates progress, civilization, culture, science—in fact, all earthly advancement in directions which are beneficial to humanity. Our religion discountenances asceticism, discourages fasting (except during certain ceremonies), condemns idleness as a sin and frowns upon celibacy as a measure calculated to thwart the divine purpose. But moderation is invariably inculcated and excesses in all directions severely condemned. Our faith is not materialistic as may be imagined after a superficial study. The lofty ethical teachings running like a silver thread through our scriptures would by themselves immediately disprove such a conclusion. The Zarathushtrian is permitted to accumulate wealth, not to enjoy but to surrender for the good of humanity, to provide his system with suitable nourishment,—not to tickle the palate but to enable him to promote the cause of goodness and resist the tendencies of evil, to marry and multiply not to lead a sensual life but to continue the human species in furtherance of the Divine plan, to labour and work in his own sphere—for benevolent activity is the index of the true Zarathushtrian life, wherein

duty is categorical imperative, work tantamount to worship, and idleness a sin leading to dependence and degradation. We thus favour neither the extinction of life and its activities nor its debasement in the form of luxury. We only stand for the fulfilment, the development, the realization of life. The message of Zarathushtra elevates the heart of his pious follower from life to the Lord of Life, from love to the Light Everlasting, from service to Salvation.

We feel that a dedicated, benevolent life will be far more acceptable to Ahura Mazda than the self-centred existence of a saint who thinks of his own emancipation to the exclusion of the rest of humanity. Zarathushtra's ideal is the salvation of the individual through the salvation of humanity. The individual is a limb organically connected with society, and not a mere atom somehow adhering to humanity, to drift apart whenever he chooses to do so. The hand must work in co-operation with the body when separated from the system, the limb is valueless and will achieve nothing. Segregation from society spells disaster to the individual and loss to the community. Individual salvation, though meritorious, is yet a species of selfishness and can therefore never be recommended. The gospel of spiritual emancipation as laid down by Zarathushtra consists of universal benevolence, charity, service and love, with peace on earth and goodwill towards men for man realizes the Divinity in himself most when he thinks of himself least, but devotes all his endeavours to the amelioration and well-being of creation. The oft-quoted words of *Yasna XLIII 1* "Happiness be to him through whom others are happy" present the altruistic nature of our religion at its best. In fact, Zarathushtrianism is not ego-centric but cosmo-centric, and man is desired to cleanse his heart of the rust

of selfishness and identify his welfare with that of humanity. The spirit of our faith has been beautifully, if unconsciously, caught by J.G. Whittier in the following lines—

Heaven's gate is shut to him who comes
alone
Save thou a soul, and it shall save thy
own

The Zarathushtrian goal of life is not happiness but perfection (*Haurvatāt*) leading to immortality (*Amaratat*), these two names being the last of the six great appellations of Ahura Mazda. Every experienced man, however affluent, healthy, learned or virtuous, must have noted that happiness comes only to depart after a brief, too brief, career—like the blossoming of the flower or the radiance of the rainbow, fading almost before they are adequately enjoyed. Make happiness your goal in life, and, whatever your qualifications, you are foredoomed to disappointment. Man is born to bear the brunts and taste the sweets and bitters of life, to convert his woes into wisdom, his calamities into philosophies till he is strengthened morally and spiritually and approaches the goal of perfection. Failures are heart-breaking but inevitable, and the initial stages of the path of perfection are paved with failures. Life is not a bed of roses and even if it were so, roses are not without thorns. One who has prescribed happiness—even other-worldly happiness—for his goal is an indolent epicure, the Zarathushtrian, who has perfection for his end, is an ardent idealist, and failures only help to stimulate him to renewed activity.

Mere aimless activity and industry are not recommended, in the small prayer, "Ashem Vohu", we read "Happy is the man who is righteous for the sake of righteousness." In another equally well-known *mantra* named "Ahunavar" we find "The gifts of the

Good Mind are meant for those who work for the Lord of Creation he who helps the needy is favoured by the Lord." The first prayer signifies that action must be disinterested, that the doer must have no axe to grind and that, regardless of selfish aims and ends, he must devote himself to righteous pursuits for the sake of righteousness. The second prayer inculcates charity, a virtue which has won for the Parsis an enviable reputation in the world. The "Ahunavar" also desires us to carry out the will of the Almighty. The words "Kshnothra ahurae mazdao" (may the Lord be pleased) are constantly on the lips of prayerful Parsis, and exhort them to indulge only in pursuits which are most acceptable to God. These words instil into our beings a sense of resignation similar to that felt by the Christians when they invoke the Lord with the words "Thy will be done."

Zarathushtra was thus a *Karmavadi* (believer in actions), but there are certain preliminaries to be taken into mind before the performance even of disinterested, benevolent actions. The first is the possession of the Good Mind (*Vohu Mano*) so great is the prophet's emphasis on mental purity, that *Vohu Mano* is placed nearest to the throne of Ahura Mazda as His principal attribute. Without pure thoughts, kind words and beneficent actions are an impossibility, and "Humata" (good thoughts), "Hukhta" (good words) and "Huwarashta" (good deeds) are the trinity of the Zarathushtrian faith. Even in a court of law the establishment of the purity of a person's motives would lead to his acquittal. It is only in a pure mind that gleams of intuition would begin to dawn, and glimmerings of the Divinity to be felt. *Buddhi* (Pure Reason or the highest mental function) can only be enshrined in the pure mind, when the fumes of passion and prejudice have been allayed. The formation of lofty

ideals would fire a man to noble actions and adventures. Even earthly knowledge is not possible unless the mind is freed from all extraneous, unworthy notions and made to concentrate on the subject in view. The pure mind is thus the *sine qua non* both for earthly knowledge and spiritual advancement. But mental purity presupposes a high degree of self-control, and the aspirant has first to subdue the ape and tiger within him completely. Evil in all its forms, in society and institutions, but most of all in the heart of the individual himself, must be warred upon and conquered. It is only when the dirt of the chimney is removed that the flame within can shine in all its splendour.

Next to the Good Mind, the doer must possess Excellent Righteousness (*Asha Vahishta*), another of the six great attributes of Ahura Mazda. The Truth and the whole Truth must be rigidly adhered to, regardless of consequences. Great is Love, but greater still is Righteousness if the two should ever come into conflict. We, however, often shape the truth according to our necessities we idolize success, place results first as the most important of issues, and mould our conduct accordingly. Our worldly concerns have made cowards of us all, and we are afraid even of sincerity. We hesitate, boggle and stutter more often than not we are opportunists and time-servers, scattering our principles to the winds in exchange for a mess of pottage. A straight line is the shortest distance between two given points it is easy to draw and easy to deal with but in our life, deflected by sordid motives, we choose to describe crooked lines, involving others into trouble and ourselves in moral degradation. The word most common in the mouths of Parsi preachers is "Asha" (righteous or pure), for "Asha" (righteousness or purity)—which corresponds to the Vedic *Rita*—is the

Principles of Din-Dharma-Religion-Mazhab.

By K. S. DABU, M. A.

This is an age when so-called educated youths raise the slogan "Religion not wanted—let us do without it." It is fashionable even for modern Indian professors to talk in the same vein. They plead that religion should be kept apart from politics or social reform or economics and commerce.

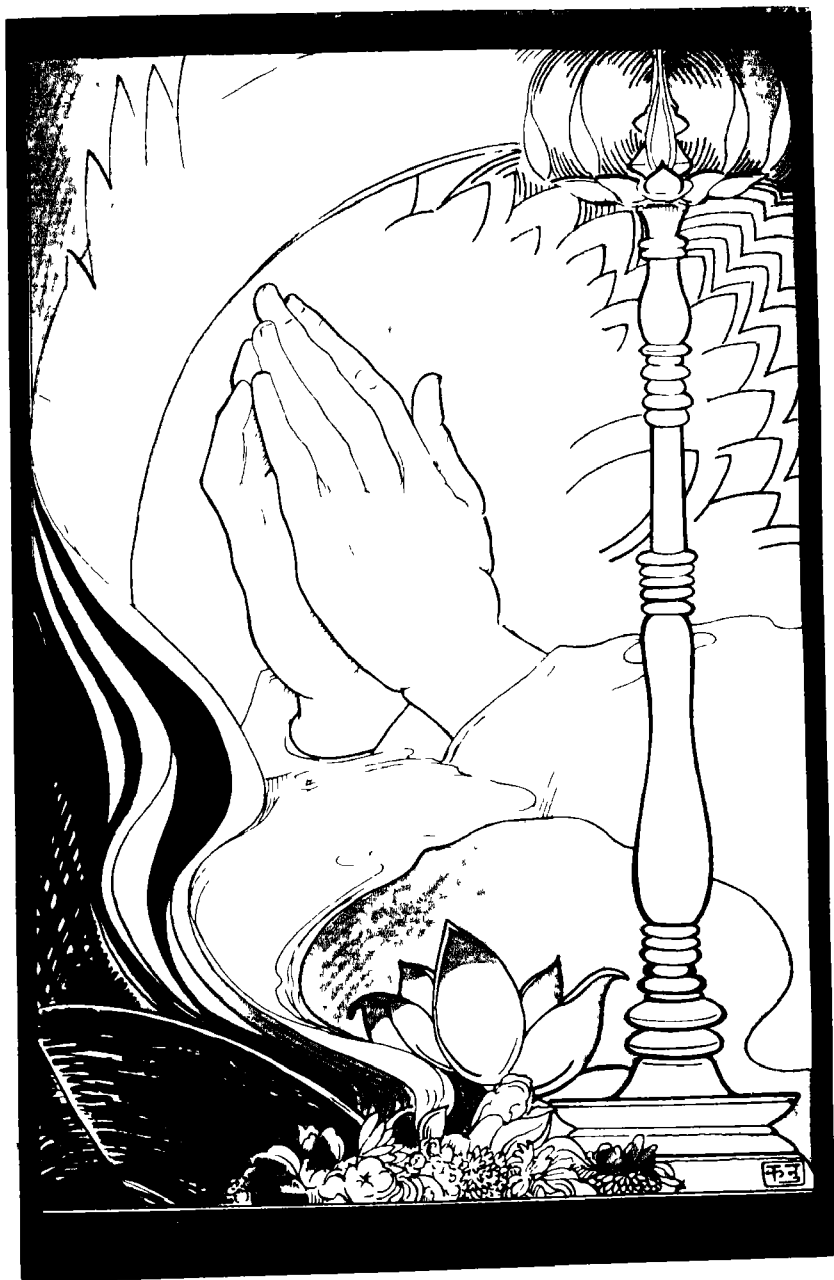
The fallacy underlying these statements is the notion that religion is something like a garb, or a caste-mark on the forehead, or a degree (*upādhi*) which can be done away with, when not desired! Besides, to many such loose thinkers, religion means a few sayings contained in scriptures and totally disconnected from *Life*. These very people, who object to scriptural mandates as inconsistent with "independent scientific rationality", disclose in their daily life a credulity most shocking to casual observers. They would smoke and drink in pure imitation of westerners; would allow any medical fads to have a sway over their beliefs; would talk of bacilli never seen, or ions or protons never tested; nay, would permit any nasty serum to be introduced into their blood; talk of vitamins and stellar distances—as if this implies their own independent investigation. On entering a railway train compartment, they quietly go to sleep, never personally investigating if all signal-men and drivers are qualified, or if the engine is in perfect order or if the permanent way is well-maintained. They swallow hundreds of new theories of economics and politics, and pose as supporters of this or that *ism*, without ever caring to prove whether the propounder of the theory is not a humbug or a charlatan. Briefly, those who advocate independent thinking show in their

life and conduct the worst credulity possible.

It must be admitted that *Religion* has got a bad reputation because of several reasons: (a) The hard-heartedness of some religious heads who accumulate wealth, and use their authority for personal benefit, (b) The rigidity of some organizations which create new folds and "compounds" for various sects, creating schisms, whereas religion is unifying and catholic; (c) The claims of some religious heads to forgive sins on receipt of payment, or to be mediators in procuring heaven beyond the grave—claims which are *irrational and therefore irreligious*. (d) The "cast-iron moulds" of creeds and articles to be signed away, without any relation to life, when none of these beliefs would sustain the poor seeker after truth,—or in other words, the insolvency of some creeds to satisfy real earnest craving for spiritual satisfaction.

But these defects are common to all *organizations* and it is certain that *religion in its true sense cannot be organized*. Truth is beyond petty limitations of man. Like God it is boundless, and some creeds are but cramping walls to keep off some other aspect of Truth, so that instead of religious Sanghas for collective spiritual effort, we create warring camps for a crusade or *Zehad*! The tragedy of the situation is that while God sends down His Incarnating Sons as teachers of peace and Unity, we somehow can't digest this injunction and break each other's heads "in the name of God and for the preservation of our religion!" Let us, therefore, get away from these *abuses* of real religion and see its true object and purpose. *Religion* derivatively implies

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Value of Faith.

a bond that would some day draw us back to God and to "heaven which is our Home". Human tendency is to break away from divinity and be involved in material gross aspects of animality. Religion prevents excessive straying when human soul is groping in darkness in his Divine Quest. It pulls him back with a warning telling him to turn back and be evolved once again to his Divine Status. Creating a sort of discontent in his heart, religion has a persistent pull on the soul so that the spark may once again be the Flame, or the dew-drop be again merged into the Divine Ocean. Briefly, religion is like gravity keeping us all attracted to the "Centre of the System", the Creator. Without it there is fear of disintegration. But it is my humble submission that however much man may neglect this pulling force, he is sure one day, in some future incarnation, to obey it. Religion, therefore, cannot be thrown overboard. The tie (Ligare) is secure. When man is tired of his material and animal cravings, he will yield to religion. Till then there is, of course, the long rope for the devil to hang himself. Conscience will regain the prisoner of Satan!

Din, a much better word than religion, means inner spiritual Vision or insight into the invisible and incomprehensible aspects of life and the Divine Plan. It should, therefore, correspond to scientific apparatuses like telescope or microscope, etc., to widen our limited physical vision and show us what can be attained in the spiritual domain so wisely hidden from selfish men till they have a lofty ideal to serve. The Teachers of religion had, therefore, a Revelation, and their fruits of research were made available for us all. "Whenever there is darkness (*glans*) I come"—said the Lord. So *Din* is like light coming as a blessing to the hoodwinked initiate, who seeks in life the object dear to his heart—his lost heritage!

Dharma implies a column or a pillar (धर्म) that sustains the structure of life. In a certain society the candidate is asked "In times of difficulty in whom do you have your faith?" Each one has one or other support to keep him from doubts and from straying away from the goal. The inner convictions, the consoling words of the Teachers who predicted a noble destiny for the human ego—all these are supporting props, till one has seen face to face his pilot, and needs crutches no longer. *Dharma* offers working hypotheses of life, a plan, a chart, and it will bide with him in all his efforts and duties. In this sense it is possible to have fifty thousand Dharmas to suit as many groups and types of men, without the need for aggressive self-assertion or a crusade. "Each way brings man to Me"—says the Lord. Like various spokes of a wheel the converging point is at a central pivot over the axis.

Mazhab, another aspect of Islam (Divine Resignation) implies a bed-rock of inner faith in God and His Plan. "Not a sparrow falls but He knows." "The Lord can hear the tiny ring of bells attached to an ant's legs." So there is nothing amiss. Once a solution is offered by a Great Teacher or Prophet, it is responded to within the human heart like "amen"! Man instinctively realizes that the faith is but "collective wisdom" of several past lives. The *Prajña* is superior to any ordinary learning or mere information. *Mazhab* is wise recognition of the power of faith and perfect submission to an overruling power that ordaineth well and truly.

Just as there is a proper attitude of a student towards Science or Art, which he wishes to pursue for culture, there is to be a proper approach to religion. Otherwise one lands into a mire of superstitions or into a desert of scepticism. The proper attitude to

religion requires (a) *Inner thirst* for the unknown, as well as for regaining "the paradise lost" Till he is satisfied with this world's lures and illusions, he cannot aspire for any higher goal. Sometimes this thirst is created by some blow of Fate, the loss of a dear relation or of fortune. The distracted soul starts several queries, and feeling disgusted with spurious "consolations", wishes to conquer death and pain. This inner urge comes when man is "chastened" with the blood of his heart to see "the holy grail". (b) A respect for the great teachers of Truth (whether Kṛṣṇa, Buddha, Mohamed, Christ or Zoroaster). When one realizes his own petty-minded egotism and its futility, he surrenders to superior souls (Mahātmās) and having understood their selfless benevolence, their great wisdom, their union with the Divine, he consents to be guided. In other words, humility and self-surrender are necessary before the *Guru* can take our dirty case in hand. (c) A realization that Divine Will would always be supreme,—that Alexander, Napoleon or Kaiser may dash their heads against the plan of God, but cannot succeed unless He wills! Therefore, great teachers have cried "Let Thy Will be done, not mine, O Lord!" Constant futility and meeting a dead wall of failure sometimes carry a man to religion. Till then he is not in a mood to co-operate with the superior Will that overrules man's plans.

What are the elements of a religion? If at all religion is a philosophy, what are the items of research? One cannot give a definite answer as Truth is boundless and therefore it cannot be limited, and because no religion is higher than Truth (सत्यम् नास्ति परो धर्मः). But the following should be the Chapters among others for one's illumination —

(a) *Whence?* The origin of the Universe, the source of existence, the pristine condition of human soul before

involution and incarnation—the prime cause, the motive power, the seed, whatever we call it.

(b) *Whither?* To what goal are we evolving? What is man's destiny? The terminus, the ultimate existence to which the whole Universe, nay, all heavenly bodies seem to move.

(c) *Why?* The laws laid down for reaction to each act, the fruits of good and evil, the cause of apparent diversity in man's environments, the working of Fate, the real explanation of pain—briefly the occult reasons why poverty and opulence must exist side by side, in evolution!

(d) *Who* are the denizens of the Invisible World?—the nature and work of angels, of Rishis, of the departed souls! If the angelic co-operation is essential in man's *yajña*, we should know how they would help us if we fulfil the conditions of such assistance. If the 'Masters of Wisdom and adepts' live to help us, we should know how to reach them.

(e) *What* are the stages of evolutionary growth from *kankar* (dust) to *Śaṅkara* (God)—from the tiny atom of inert dead appearance to the dynamic force of a great Saint or Angel? If these stages show any steps beyond normal humanity, what is our next step? What further attributes are to be developed to reach the superhuman stage and what occult and spiritual powers would be ours if certain conditions are fulfilled?

(f) The Law of Initiation—the path that leads to *Yoga*, the steps on the ladder before final Reunion which has been the aim of Sufis, Yogis and Bhaktas. If there is the path, one should know the equipment for the long trek to the painless final destiny.

THE TRIPLE ASPECT OF RELIGION

In order to suit all temperaments of man, great teachers have arranged

their message so as "to provide milk for the babe and bread for the grown up." Sometimes one verse of books like the *Gītā* has layers over layers of meanings to illumine us according to our lights ! But there are three ways of a man's approach to God and to Truth (a) head, (b) heart, (c) hands. Usually all the three are necessarily co-operating, but one of the three preponderates. Therefore, the Teachers give (a) *metaphysical and philosophical* dissertations to suit the *Jñāna* aspect of man, so that through his analytical mind the whys and wherefores of things can be drawn out by mental gymnastics and reasoning faculties. (b) The devotional songs which appeal to man's feelings, inspire enthusiasm, purify crude emotions, harmonize desires with the Great Will and lead to Self surrender with *Bhakti*, so that the sense of "Separation" disappears and the meeting with "the Beloved in the inner shrine" is an accomplished fact. Such an aspect has more emphasis on morals and, therefore, *Dharma-Niti* is the result of man's strict regimen to regulate his lower nature and convert it to Divine Ecstasy. But (c) there are hundreds to whom these would be like extra-rich diet. Therefore, there is the ritualistic, ceremonial aspect where man learns to *seric*, to offer sacrifices with due regard to laid-down conditions, and there is a sharing with the Divine Father in His daily labours, unmindful of and not expecting reward. *Niskama Karma* would be the key-note of such men "who work because their heavenly Father works." All prayers are to be "Service", all possessions are dedicated trusts, all merits but offerings to His Shrine. Work is worship and love is impersonal.

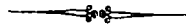
Under the first aspect are those whose temperament is of the Divine *Chit*, under the second are those whose temperament is of the Divine *Ananda* and under the third come those whose temperament is of the Divine *Sat* (i.e.,

the realization of what we *are* essentially, the masons creating a divine temple). Thus all men, whether rulers, teachers, actors, scientists, artists, devotees, or ceremonialists receive equal help and guidance from a religion which is more and more to inspire them along their own specially chosen lines of development. We are to be "perfect as our heavenly Father", with one or the other ray predominating and unique !

It must again be emphasized that there are no water-tight compartments of life such as "religious life on Sunday"—"political life of intrigues on Monday"—"business-life of fraud and cruel competition on Tuesday"—"military aggression on another day" and so on. Life is but *one* in many aspects, thereby learning several lessons at the same time under the various disguises of incarnations, and distinctions of sex, caste, colour and nationality. As religion must *permeate* life in all its spheres and activities, religion is therefore to be its essence on all the 365 days of the year, and each moment of the day. It is not a baggage to be shelved when inconvenient to one's "policy". A captain never lays aside his navigation chart. An architect cannot remove supporting columns without disaster. A ruler cannot do without laws. An engine cannot work without the motive power that urges it on. Religion is at once a chart, a pillar, the law and the motive power in this life, which *must* have a goal, and we must be kept informed every moment if we are steering away from rocks, if we are obeying the pilot with his "glasses", otherwise the moral and the spiritual wrecks are strewn along the paths of human progress. *Religion is to be lived* in order to be tested if it is true, just as we apply our professors' formulae for further research. For this purpose one cannot start with a sweeping statement ridiculing some sacred belief, an uplifting ritual, or a guiding tenet, simply because someone

else, Mr. Marx or his kin has said so ! There is overwhelming testimony of thousands who actually trod the "razor-like path" and proclaimed the soundness of the chart revealed by Teachers sent by God. Some of these were heirs to a great kingdom Mahāvira, Gautama, Bhartṛhari and many others spurned pomp and power because they found abiding satisfaction in Religion. Some like Hariśchandra faced terrible ordeals on the cross or on the flaming pyre because of their *inner convictions*. Religion when *lived* becomes an inner authority, while so-called disbelief is a borrowed outer authority of a semi-intelligent skeptic. The *path* may not be devoid of thorns, but it is better than the barren wastes leading to suicide, wanton crime, immoral debauchery and bitter hatred, that result from a rudderless voyage over uncharted seas. If we can have *vicarious wisdom* of great Rsis who underwent all human experiences and gave us ready-made "discoveries", is it necessary for youths to purchase fresh bitter experience at a terrible cost ? When religion is a corroborated *thesis* prepared by those who were experts and whose vision was more accurate because of hundreds of past incarnations, why should it be a fashion to support upstarts who can't hold a candle before these supermen—Divine Rsis whose only object in preaching a

message was to save the soul from dissipation and aimless groping ? Those masters of compassion were not enamoured of power. Indeed they knew that they would be reviled, stoned and crucified. They proclaimed nevertheless their Vision of Truth, as they felt pity for the misguided and the "spiritually blind", who were arrogant and stupid. They cared for the lost sheep with their crooks, and even on the Cross said, "Father, forgive them, *for they know not what they do*" Religion is for those who know not what they do or should do. When one obeys that *Din* and *Mashab* and when one is secured by his *Dharma* and bound to the safe anchorage or *religion*, there is assurance of his further progress towards immortality beyond the grave, beyond pain and sin. The Resurrected Soul awakes to the trumpet-call. The soul is "dead" that slumbers. Are we to hear the Word of God and be deathless ? Or are we so enamoured of this tempting transient life that we do not answer the roll-call of God, and remain dead to the higher impulses that vivify ? The ultra-science known as religion is destined to change us. Let us resolve to follow the light, follow the Divine Guides so that we, too, may be "saved" from darkness, illusion and death ! May *Dharma* vanquish the destructive forces of wanton neglect ! Victory to World-Religions ! Amen !!



The Kingdom of the three worlds is nothing in the eye of one having no possessions whatsoever. An emperor having all the three worlds in his possession trembles at the very idea of death, whereas a man who has kicked all wealths and desires, has actually conquered death. He fearlessly goes wherever he likes, quite care-free, sleeps on bare ground, has his arms for his pillow and resides in peace and harmony. Even gods envy the joy of such selfless souls.

Be always equanimous—be alike to foe and friend, loss and gain, honour and ignominy, labour not for the acquirement of self and power, speak the truth, be free from all attachments, do not hanker after anything,—these are the five factors of true and abiding happiness.

Religion and Socialism.

BY JAGDISH CHANDRA KHURMA

Among the various doctrines that are ruling the hearts of the people of the modern world, Socialism or rather Marxian Socialism occupies a very important position. A consideration of this doctrine in relation to religion will not be out of place, because it is going to affect the future of mankind to a very remarkable degree. It is all the more important because this doctrine is permeating our holy land, and taking a deep root in the minds of many educated people, so much so that many of our most eminent and respected leaders in their great zeal for accepting anything that is western, in its entirety, have accepted it as a panacea for all our ills, not realizing the reaction it is going to have on our culture, civilization and philosophy, which we have striven hard to preserve through ages of conflict and confusion. Let us, therefore, take a dispassionate view of its relation with religion, which is the very foundation on which our Indian life is based.

Modern Socialism has no place for religion. Its greatest exponent, Lenin, describes religion as the "Opium of the masses". Socialists think that the rich have exploited the masses and kept a hold on them through the agency of religion. The beautiful teaching of Christ "Blessed are the poor, for theirs is the kingdom of Heaven" has been described by the socialists as a clever diplomatic device of the rich to keep the poor contented and in subjection, and thus help them to persist in their base exploitation. Religion has been proclaimed to be the main cause of poverty and a source of many other ills, and an important factor in dividing mankind and thus promoting bloody warfare among its various units. Museums have been built in Russia to impress upon

the lay people the futility of religion and belief in God. All this is done by the Socialist in the hope of establishing an international socialistic world-order based on purely secular foundations and in which every individual would become a sort of productive machine and would equally share his profits with all. Only in this the socialists think lies universal peace. Economic appeasement has been considered to be the aim of human life and when this is achieved, the socialist's philosophy ends.

I have endeavoured to describe very briefly the conflict between socialism and religion. I have done this purposely to show that precisely similar views are held by several of our national leaders who are guiding our future destinies. To confirm this one has simply to study their writings. A very strong and important class of people is thus growing in our country which is poisoning the people,—more specially students in schools and colleges—against religion, and unless we rise to the occasion, our Hindu culture based on spiritual foundations is in great danger in their hands. Already a majority of the Hindus show little interest in the higher philosophy of life preached by our holy scriptures and this propaganda in the name of national unity is going to take away the little interest which some of us have in our religion.

It would be out of place here to discuss the political and economic aspects of Socialism, with some of which every sane-minded person must agree. The question that faces us is whether religion is the cause of all poverty and misery in this world. Should it be abolished? Is it possible to establish a socialistic

world order on a spiritual basis? Can economic appeasement give satisfaction to the human soul? Should a materialistic theory of existence as expounded by scientists be accepted as the gospel truth and all scriptures of the world be burnt in a huge bon-fire? We will answer these questions one by one

A mistake, or rather a blunder, which is very often committed by thinking people is to attribute an effect to a cause which has no connection with it. A similar blunder has been committed by socialists in ascribing to religion what never belongs to it. Just as people condemn science because it has produced instruments of destruction on an unparalleled scale, not knowing that it is not science, but their own selfish motive, their love for violence, and their deep desire to dominate over innocent people in order to suck blood out of them to appease their insatiable hunger, which is responsible for such huge armaments. Just as it is no fault of science but of the people who are exploiting it for their own selfish ends, similarly it is no fault of religion, but of the persons who are exploiting it, which is responsible for so many quarrels, and national, racial and communal animosities in the name of religion. It is high time people realized this truth, so that they may cease to look upon various problems confronting them through coloured spectacles and thus arrive at balanced, correct and sane conclusions. How can any sane person for a moment believe that religion, which aims at realizing unity in diversity by ridding oneself of all selfishness and egoism, can be the cause of misery, unhappiness and poverty in this world? It remains only for the unscrupulous and misdirected zeal of the socialist to collect all the evils of the world and proclaim it boldly that they are due to religion. To ascribe our political and economic backwardness

to our religion and spirituality is preposterous, when in reality it is due to quite different causes. The sooner such a belief is shaken, the better it is

A little deep thinking by an impartial observer would convince us that it is not religion but irreligion which is responsible for our misery. Far from abolishing religion, its propagation on right lines is necessary to throw oil on the troubled waters in which mankind seems to be struggling to save itself from drowning. The sublime teachings of religion alone can check the uncivilized and brutal tendencies of modern people, who are running with 'earth-shaken tread into that frightful holocaust which will wreck our civilization'. The cry of the socialist against religion is, therefore, a false cry, and the sooner he abandons it the better for him

Let us now deal with the next question, as to whether it is ever possible to establish a socialistic world order on a materialistic basis. The very theory of the materialists which is summed up by such phrases as 'struggle for existence', 'survival of the fittest', etc. coupled with the human instinct of selfishness, unsublimated by religion, on the face of it shows beyond doubt that it can never lay the foundation of an international socialistic state based on justice, equality and universal brotherhood. The materialist may under the force of violence, exhibited in its most naked form in the "Red Terror" of Russia, submit under compulsion of circumstances to the doctrine of equality but he can never realize it unless he becomes a votary of religion. It is not only when the refreshing breeze of religion cools down man's passions and the animal instincts of selfishness and acquisition are rooted out of the human mind that the real foundations of equality among human beings will be laid. The doctrine of survival of

the fittest will have to be replaced by the spiritual doctrine of sympathy for those who are less fortunately placed than we, before we can establish lasting peace in this world. The supreme doctrine which the Indians have preached from times immemorial, and which they have proved actually in their life of renunciation and service of humanity, namely, that 'My self is the self of all' stands unique in the world history and should serve as a torch-bearer to those who want to extricate mankind from the darkness of ignorance in order to show it the dawn of an era of justice, peace, prosperity and mutual love. Spirituality alone can, therefore, be the solid basis on which real quality and universal brotherhood can be founded.

With regard to economic appeasement being the be-all and end-all of life, there cannot be two opinions. All the philosophers of the world are one in proclaiming that you cannot hope to get eternal peace and satisfaction by clinging to changing things of this world. It is rather a process of dispossession rather than possession which roots out desire from the human mind, in order to make it a fit receptacle for harmony and unbounded happiness. Those who believe in "Eat, drink and be merry" are awakened from their long sleep when the hour of trial comes and the so-called joy to which they have tenaciously clung proves to be false and a source of pain and misery. Worldly pleasures tread on the heels of sorrow and *vice versa*, and kick human beings like a foot-ball in this game of life. Only those who rise above them by merging their consciousness in the Infinite are saved and shown the real home of happiness and bliss. The socialistic philosophy of life is, therefore,

absolutely barren and incomplete. Mere economic appeasement is a very low aim of life and will always fail to satisfy the human soul, which instinctively wishes to go beyond the senses and merges itself in the Infinite.

In conclusion, the materialistic theory of life is essentially incorrect and incomplete. Science may serve us in our worldly affairs, but it has failed so far and will always fail to explain the nature of the vital force which is pervading the whole animal and vegetable kingdoms. Science has described the unit of life as a cell, but it cannot say as to why and how it works. Again, it cannot explain why and how a single cell of microscopic dimensions should by process of division and differentiation change itself into a man. After all, what is the purpose of the vital force and who is the director who works with utmost precision in directing this force to convert a single cell into a man or a member of some other species. To say that such a power is inherent in the cell is to admit ignorance. The physiologist uses the term "vital activity" and the psychologist uses the term 'Unconscious' to hide his ignorance. The scientist has, therefore, no right to say that religion is false and all its theories based on actual experiments and exemplary lives of our Rsis are useless. As far as the world is concerned, the scientist should have his say and we must submit to it, but with regard to the vital problem of life and its purpose we must rely upon our own inner being, our conscience, which is the fountain-head of religion. We, therefore, want a spiritual socialism based on truth and non-violence, and not the material socialism of Marx and Stalin full of hatred, blood and violence.

A True Religion.

BY KANSHI RAM CHAWLA

The aim and object of a true religion is to raise men and women spiritually and morally, to make humanity God-conscious, to make humanity obedient to the Divine will, *i.e.*, unifying humanity. A close study of all the religions reveals that each one of them teaches universal brotherhood, tolerance, magnanimity, charity and good neighbourliness. The present-day ills, that is, petty-minded jealousy, ill-will, bigotry, communal discord, hatred, bickerings and persecution of fellow-men have no place in any religion, much less disturbances, riots, cold-blooded murders and other crimes of the blackest kind perpetrated in the name of religion and God by misguided fanatics. It is evident that communal rupture is sapping the vitality of the Indian nation and, in the present state of affairs, all thoughts of progress of any kind in this country are nothing more than dreams or castles in the air. The present-day fanaticism and communal bitterness have no place in true religion. No religion or sacred book enjoin them. They are purely a development of recent times and a creation of selfish and unscrupulous exploiters, mischief-mongers and arch-communalists who have been fanning the fire of communalism for selfish ends. All

* In their essence all religions are one. Spiritual truth cannot be different and conflicting. The aims of all the great prophets were one *viz.* to bring human beings into the Divine Consciousness to advance their spiritual growth and to effect better conditions of organized living. Humanity, like a battery which has to be recharged is under the necessity of fresh spiritual impulse at intervals and this is what the various spiritual guides have done at different times. It is a blunder to look upon a particular Revelation and the institutions built around it as unique and consequently to look down upon other world religions.

religions teach love for the whole mankind irrespective of caste, creed, colour and religion. To illustrate my point, I would recite quotations from the various religious books.

VEDAS

Let all beings view Me with the eye of a friend I also look upon them with a similar eye. Let us view one another with friendly looks. (*Yajurveda* 36-18)

Go together, speak together, let your actions be all alike, may the purpose be common, common the assembly, your hearts be one, may your decisions be unanimous (*Rgveda* X 19, 2)

No brother is to hate his brother no sister to sister be unkind. Speak ye your speech in friendliness

(*Atharvaveda* III. 30. 3)

Let our friendship be sincere with our brethren

(*Rgveda* IV. 10 8)

He who views all living creatures within himself, and himself in them, he is never cast astray. A wise man who looks upon all creatures as his own embodiments neither errs nor suffers

(*Yajurveda* XI 6-7)

He sees, who sees the Lord Supreme existing equally in all beings, deathless in the dying

Seeing the Lord equally existent everywhere, he injures not self by self and thereby goes to the highest Goal

(*Bhagavadgītā* XIII. 27-28)

THE HOLY GURU GRANTH SAHIB (Sikh Scripture)

There is none inimical to me, nor am I opposed to anyone I have known this secret from my spiritual Guide that one Omnipotence prevails everywhere I have made friendship with each and all and I am friendly to everyone All ill-feelings have been cast off and I have become one with the Providence

(*Dhanāśrī Mohalla 5*)

A temple and a mosque are alike and so are the various ways of worship All human beings are one the difference is only in name The different gods and ways of worship adopted by the Muslims and the Hindus are simply due to differences of climate and country All human beings have similar eyes, similar ears and similar bodies, and are made of the same elements, viz, earth, air, fire and water, etc Allah and Alekh are names of the same Power and there is no difference between the Purānas and the Quran

(*Akal Ustat*)

The importance of living in union is indescribable It is much too great

(*Gujari Mohalla 5*)

Dear brethren unite and meet with one another Aversion and malice must be cast off

(*Basant Mohalla 5*)

THE HOLY QURAN

Surely those who are Muslims as well as the Jews, the Christians and the Sabians whoever believe in God and the *Last Day* and do good, they shall have their reward from their Lord and there is no fear for them nor shall they grieve

(*2 62*)

Oh ye men 'surely we have created you of a male and a female and made you tribes and families that you may know one another surely the most honourable of you with Allah is the one among you who is most careful of his duties

(*39 13*)

And do good to others as Allah has done good to you, and do not seek to make mischief in the land Surely Allah does not spare the mischief-makers.

(*28 77*)

Surely Allah enjoins the doing of justice and the doing of good to others and giving to the kindred, and forbids indecency and evil and rebellion He admonishes you that you may be mindful of your duties

(*16 90*)

Allah is not merciful to him who is not merciful to His creatures

(*Hadis*)

He whose neighbour is not free from his mischief, can have no admittance into the Paradise

(*Hadis*)

He alone is faithful (*momin*) who is kind to his neighbour and he alone is a Muslim (a true believer) who does to others what he wishes to be done for himself

THE HOLY BIBLE

God is love and he that dwelleth in love, dwelleth in God and God in him

(*1 John 4 15*)

Beloved ' let us love one another for love is of God, and everyone that loveth is born of God and knoweth God

(*1 John 4 7*)

Depart from evil, and do good seek peace and pursue it

(*Psalms 34 14*)

Love worketh no ill to his neighbour, therefore, love is the fulfilling of the law

(*Romans 13 10*)

The Lord is far from the wicked, but he heareth the prayer of the Righteous

(*Proverbs 15 29*)

And hath made of one blood all nations of men for to dwell on all the face of the earth

(*The Acts 17 26*)

THE BUDDHIST SCRIPTURE

He who injures others cannot be a good man. He alone is good who does not maltreat others, and does not speak harshly to anyone

(*Dhammapada* 19 15)

Quarrel creates trouble and those who quarrel are punished

(*Dhammapada* 10 5 6)

PARSI SCRIPTURE

Those who face evil with speech and action, are laborious and keep themselves busy in the service of mankind, they act according to the Will of the Supreme Lord and win His favour

(*Gatha* 33 2)

In the estimation of God there is no distinction of colour all are one in the colour and beauty of servitude to Him. God does not behold difference of hue and complexion. He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God. He who is devoted to the Kingdom is most beloved

(*Abdul-Baha*)

It will be seen from the above quotations that all religions teach love and unity with and kindness to, one's fellow-beings and abhor malice, spite and animosity. The unfortunate conditions prevailing at the present time are due either to misunderstanding of the religious teachings or to selfish objects. The present state of affairs is making people averse to religion. They think that it is religion which is making people fight and break one another's head while the truth is otherwise. It is only religion that can make people live in peace and harmony. To bring a change in the existing conditions, the following practical suggestions might be of some help —

1 The number of sectional educational institutions be reduced as far as possible, and either by law or by some other way, the dissemination of

communal ideas in those institutions should be held a crime

2 Similarly, newspapers and journals which create communalism and bitterness between various communities should be taken to task. There should be a law to check their malicious activities

3 Religious preachers and lecturers should be warned against preaching communalism or hatred towards the sister communities. The public should refuse to hear such lecturers as give vent to communal ideas

4 The different communities should join the festivals of their sister communities and also join on occasions of rejoicings and griefs

5 Conciliatory quotations from religious teachings should be printed side by side and given a wide publicity. This must be done in the way as I have done above. (I have also published a book entitled 'Pren Tarang', in which such quotations have been collected in abundance on various conciliatory subjects from all religious books)

6 To elect only such men as members of local bodies and Legislative assemblies as are free from communalism and are trusted and respected by all

The chief opponents in this country, unfortunately, are the Hindus and the Muslims. Both of them should understand that neither of the communities can be expelled from this country. The Muslims cannot be exiled to Arab nor can the Hindus be banished to Tibet. If people will try to understand the real teachings of religion and the real object of religion they will realize that the present conditions are against the commandments of their respective religions and are injurious to the interests of the country in every way and that it is only by living in peace, amity and harmony that they can expect any kind of advancement of their person, nation or country

The Doctrine of Dharma.

BY SWAMI YOGANANDA SARASWATI.

WHAT IS DHARMA ?

Dharma has been defined by great scholars in the East and in the West in a variety of ways. In a generic sense it means the right and proper performance of action calculated to bestow the highest happiness on the performer both here and hereafter. Thus "Duty" is *Dharma*. "Righteousness" is *Dharma*. "Right moral law" is *Dharma*. "Virtue" is *Dharma*. Any action by the performance of which man brings good, peace and joy not only unto himself but also unto his fellow-men is *Dharma*. Moulding one's life and conduct in strict accordance with the Scriptural injunctions, never deviating from the beaten track, never yielding to the monstrous forces of vice and evil, come what may, is *Dharma*. Good thoughts, good words and good deeds is *Dharma*. Negating the body and asserting the glory and immortality of the Soul is *Dharma*. Self-abnegation and self-effacement is *Dharma*. Service of country and humanity in a disinterested and selfless spirit is *Dharma*. Pure divine Love is the core and cream of *Dharma* as well as its propelling force.

VALUE OF DHARMA

Of the four grand objects of human aspiration, viz., *Dharma*, *Artha*, *Kāma* and *Mokṣa*, 'Dharma' is given the top-most rank in the scriptures. This clearly proves that only through the right performance of action according to the injunctions of the Śāstras can

man ever hope to achieve the crown and glory of all human endeavours, viz., *Mokṣa*, which is the best and the highest of all desirable things. In other words, *Dharma* alone is the gateway to *Mokṣa*, to Divinity, to Immortality, Infinite Bliss, Supreme Peace and Highest Knowledge. Therefore, only he who performs action in the prescribed manner, and no one else, is entitled to *Artha*, (wealth and property), *Kāma* (gratification of desires) and ultimately to *Mokṣa* (liberation).

THE FOUR CASTES

Humanity as a whole is classified under four distinct heads: viz., the Brahmans, the Kṣatriyas, the Vaiśyas, and the Śūdras. These are the four castes, the four divinely ordered institutions. From Brahmā's mouth was born the Brahman; from His two arms, the Kṣatriya; from His two thighs, the Vaiśya; and from His two feet, the Śūdra.

DUTIES OF THE FOUR CASTES

He who is endowed with equanimity of mind, good-heartedness, self-control, purity of nature, straightforwardness, continence, abstinence from injury, faith in God, almsgiving, austerity, forgiveness, self-sacrifice, compassion on living beings, absence of envy and pride, truthfulness, wisdom and knowledge; he who offers sacrifices and guides others in offering sacrifices; he who gives gifts and receives gifts; and he who takes delight

in the study of the scriptures and in imparting scriptural knowledge to others, is the true Brahman.

He is a Kṣatriya who is endowed with fearlessness, generosity, vigour, splendour, prowess, firmness and dexterity; who does not turn his back towards the enemy; who delights in acquiring fame, glory, honour, and good reputation; whose main concern is to protect his subjects; who offers gifts to Brahmans, who performs sacrifices and studies the scriptures; and, above all, who possesses the true marks of a ruler in other respects.

Trade, commerce, industry, agriculture, ploughing, rearing cattle, banking, doing charity, offering oblations to the fire and study of the scriptures are the duties of a Vaiśya. The duty of a Śūdra is to serve the other three castes willingly and wholeheartedly and do all sorts of menial work for them.

ORIGIN OF EVIL

While the origin of evil itself may be traced to an ignoble failure on the part of man to observe the sublime principles of *Dharma* in daily life and uphold it, the manifold maladies and evils that reign supreme and unhampered in this unfortunate Kaliyuga—the discords, earthquakes, volcanic eruptions, world wars, jealousies, communal hatred, enmity between man and man, nation and nation, country and country—are again entirely due to the pernicious, the baneful, the preposterous, nay, the incorrigible tendency on the part of men belonging to one caste to abandon their lawful duties and madly clutching at and

grappling with the duties of the other castes. In other words, man has ignominiously dethroned *Dharma* and enthroned Satan or *Adharma* in its stead. The sad and pitiable part of the tale is that not only is this disease a virulent and fatal one, but that it is growing more and more virulent day by day and assuming larger and larger proportions from hour to hour. The only remedy and cure for this malignant state of affairs is for man to realize his folly, to rectify his blunder, and to return to the old order of things with *Dharma* enthroned once again in its supreme seat of sovereignty and glory. It may be useful, therefore, to din into the ears of our brethren the sound and solemn note of caution given by no less a personage than our Blessed Lord Śrī Kṛṣṇa Himself in this very connection: "Better is one's own duty, though destitute of merit, than the duty of another well-performed. Better is death in one's own duty; the duty of another is full of danger." (*Gītā* III. 35). Again, "Better one's own duty, though devoid of merit, than well-executed duty of another. He who doeth the duty laid down by his own nature incurreth no sin. The duty born with oneself, O son of Kuntī, though faulty, one ought not to abandon; for all undertakings are accompanied with evil, as fire with smoke." (*Gītā*. XVIII. 47, 48)

UNITY OF ALL RELIGIONS

It is not Hinduism alone that lays special stress on *Dharma* as being conducive to the highest good; all good and great religions of the world such as Buddhism, Christianity,

Jainism, Sikhism, Zoroastrianism and Islam are all remarkably alive to its value. Buddhism minus its emphasis on *Dharma* is nothing. Christianity minus its doctrine of Love (which is only another name for *Dharma*) is equally nothing. So is the case with other religions. Nay, Plato, Socrates, Aristotle, Kant, Swedenborg and Spinoza, are all striking examples in the interesting history of Western Philosophy for the high pedestal on which they have placed morality, duty and righteousness, and adored them as the only means to the attainment of the goal of life. The only difference, if we may call it a difference at all, is that each of the religions mentioned above laid greater or less emphasis on certain aspects of *Dharma* to the exclusion of the rest according to the conditions, needs and requirements of their respective ages and peoples. Herein lies the grand and glorious unity and oneness of all religions !

CAUSES OF THE MODERN INDIFFERENCE TOWARDS DHARMA

One of the prime causes of the modern indifference towards and neglect of *Dharma*, especially in India, is the domination of this once great and holy land by an alien nation. The foreigner who rules over the destinies of India to-day has, to put it mildly, absolutely nothing in common with the high standard of culture, civilization, spiritual traditions and moral excellences that constitute the rich and happy heritage of the people of this sacred land and, what is even more unfortunate and worst

of all, has fully impregnated its soft and respondent soil with the destructive canker of materialism and the eat-drink-and-be-merry philosophy of Epicurus and his followers.

Secondly, the system of education introduced by the benevolent newcomer has been so slyly conceived as ruthlessly to crib and cramp the spontaneous and natural growth of the student's body, mind and soul and to produce a band not of men of genius and originality imbued with the spirit of independent and free thinking, but of slaves and clerks and typists and peons to do his bidding. The nett result is that our modern educated ladies and gentlemen have naturally no time nor mind to read the scriptures, to seek the company of holy men, Sādhus and Mahātmās, and to live an ideal life by putting into daily practice the noble and soul-elevating precepts of our ancient Ṛsis and Munis with a view to saving their souls from perdition—so thoroughly have they imbibed the spirit and philosophy of their new master. Sense-gratification and enjoyment of sensuous pleasures have become the order of the day. Wealth, woman, wine, theatres, hotels, restaurants, motor-cars, and erotic novels and magazines are increasingly in demand,—not Sādhus, Scriptures, God or Soul. Is it any wonder, then, that *Dharma* has become almost a non-entity ?

THE PANACEA

The first and foremost step in the direction of remedying the host of defects and evils prevalent all

over the country to-day is, therefore, for the people of India seriously to view the situation in its right perspective, and stop at nothing short of attaining the country's political and economic independence. Having done this, they will have to restore the ancient Gurukula system of education, and the *Varṇāśrama-Dharma* (the laws of castes and stages of life) in all their splendour and fulness. The Gurukula system of education is the one and only one system that has been tried from time immemorial and found to be supremely suited to the conditions and needs of the people of this country. People

will then have to adopt simple living and high thinking. The Brahman, the Kṣatriya, the Vaiśya and the Śūdra as well as the Brahmachārī, the Gṛhastha, the Vanaprastha and the Sannyāsī will each have rigidly to stick to his own duties and discharge his own responsibilities and obligations in life without encroaching upon those of others. Thus will *Dharma* be reinstated in its proper place. Thus and thus alone can we hope to usher in the new, happy and glorious era of peace, joy, universal love, prosperity and all-round progress. May Lord Śrī Kṛṣṇa guide us in the quick accomplishment of this grand ideal!

Yoga of Right Conduct (Sadachara)

BY SWAMI SIVANANDA SARASWATI.

Ethics or Moral science treats of *Sadāchāra* or Right Conduct. The way in which rational beings should behave towards one another as well as towards other creatures is dealt with in the science of morals or ethics. Lord Manu says in his *Smṛti*: "*Āchāra* (good conduct) is the highest *Dharma* declared by the *Śruti* and the *Smṛti*. Therefore, let the twice-born that knoweth the Self ever diligently practise it. Thus beholding the path of *Dharma* issue from *Āchāra*, the sages embrace *Āchāra* as the root of all *Tapas* (austerity)".

Righteousness and Truth, good deeds, power and prosperity, all originate from Conduct. You will find in the *Mahābhārata*: "The mark of *Dharma* is *Āchāra* (good conduct).

Higher than all teachings is *Āchāra*. From *Āchāra*, *Dharma* is born, and *Dharma* makes for longevity. By *Āchāra* man attains life; by *Āchāra* he attains prosperity; by *Āchāra* he attains fair fame, here and hereafter. He who is the friend of all beings, he who is intent on the welfare of all in thought, word and deed—he only knoweth *Dharma*, O Jājali!"

Dharma is extremely subtle (*atī sūkṣma*), intricate and complex. Even sages are perplexed in determining what is *Dharma*. *Dharma* gives wealth, satisfaction of desires and liberation in the end. Any action that is best calculated to bring *Śreya* (*Mokṣa*) is *Dharma*. *Dharma* is so-called because it protects all.

Ātmā or self is one. There is one common consciousness in all

beings. All Jīvas are reflections of the one supreme Soul or *Paramātmā*. Just as one sun is reflected in all pots of water, so also the one Supreme Being is reflected in all human beings. One cannot become many. One appears as many. One is real. Many are illusory. Diversity is illusory. Diversity is temporary. Unity is real. Unity is eternal. One life vibrates in all beings. Life is common in animals, birds and human beings. This is the emphatic declaration of the Upaniṣads. This primary truth of Religion is the foundation of ethics or *Sadāchāra*. If you hurt another man, you hurt yourself. If you help another man, you help yourself. On account of ignorance one man hurts another man. He thinks that other beings are separate from himself. So he exploits others. So he is selfish, greedy, proud and egoistic. If you are really aware that one Self pervades all beings, that all beings are threaded on the Supreme Self as a row of pearls on a string, how can you hurt another man, how can you exploit another man?

The Socratic formula "Virtue is knowledge" is found to be an adequate explanation of the moral life of man. Knowledge of what is right is not coincident with doing it; for man, while knowing the right course, is found deliberately choosing the wrong one. Desire tends to run counter to the dictates of reason; and the will, perplexed by the difficulty of reconciling two such opposite demands, tends to choose the easier course and follow the inclination rather than to endure the pain of refusing the desire in

obedience to the voice of reason. Hence mere intellectual instruction is not sufficient to ensure right doing. There arises the further need for chastising or straightening the crooked will, in order to ensure its co-operation with reason in assenting to what it affirms to be right, and its refusal to give preference to desire or the irrational element in man's nature, when such desire runs counter to the rational principle.

The pure reason urges a man to do what is best. The Asuric nature of a man fights and struggles against the man. The impulses of a man who has not undergone the ethical discipline run counter to his reason. All advice, all rebuke and exhortation, all admonition testify that the irrational part is amenable to reason.

Discipline is the training of our faculties, through instructions and through exercise, in accordance with some settled principle of authority. You must discipline not only the intellect but also the will and the emotions. A disciplined man will control his actions. He is no longer at the mercy of the dominant idea of the moment. He ceases to be a slave of his impulses and indriyas. Such mastery is not the result of one day's effort. One can acquire the power by protracted practice and daily self-discipline. You must learn to refuse the demands of impulses. A self-controlled man will be able to resist the wrong action to which a worldly man is most strongly impelled.

Self-control is greatest in the man whose life is dominated by ideals

and general principles of conduct. The final end of moral discipline is self-control. The whole nature of man must be disciplined. Each element requires its specific training. Discipline harmonizes the opposing elements of his soul. Self-control will enable the aspirant to know the Truth, to desire the good and to do the right, and thus to realize the Truth.

Sadāchāra or right conduct is the foundation of *Yoga*. *Sadāchāra* consists in the practice of *Yama-Niyama*. These correspond roughly to the ten commandments of Jesus or to the noble eightfold path of Lord Buddha. Practice of *Yama-Niyama* will eradicate all impurities of the mind.

Yama means the practice of *Ahimsā* (abstinence from injury and killing), *Satya* (truthfulness), *Asteya* (abstinence from theft), *Brahmacharya* (continence) and *Aparigraha* (abstinence from greed). In every religion you will find these to be the foremost. Great emphasis has been laid in the *Gītā* on the practice of *Yama*. *Niyama* is the observance of the five canons, viz., *Śauca* (purity of body and mind), *Santoṣa* (contentment), *Tapas* (austerity), *Swādhyāya* (study of Scriptures) and *Īśvara-Pranidhāna* (meditation on God).

A man who has attained ethical perfection by the continued practice of right conduct or *Yama* and *Niyama* acquires a magnetic personality. He

can influence millions. People respect a man who has good character. Sattvic virtues make a man Divine. A man may be a skilful artist, a clever songster, an able poet or a great scientist; but if he has no real character, he has nothing which we can really call valuable. Character is a mighty soul-force. It is like a sweet flower that wafts fragrance far and wide.

Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. Do not leave righteousness for the sake of some material gain. A virtuous life and a clean conscience give a great deal of comfort to a man while he is living and at the time of death also. A holy man with piety is far superior to the mighty potentate. God is much pleased with a pious man.

Dear friends! do your duties in a satisfactory manner in accordance with *Sadāchāra*. Consult the Śāstras and Mahātmas whenever you are in doubt. Build up your character. This will give you success in life. Struggle hard daily to conquer old evil habits. Cultivate virtuous healthy habits. Character will help you to attain the goal of life. Character is your very being. Stick to *Sadāchāra* with leech-like tenacity. Practise it and realize the *Sat-chit-ānanda* state. May character confer on you the Atmic Bliss and Self-Realization! May the blessings of the Lord be upon you all! May joy, immortality, peace and poise abide with you for ever!!!



The Kalyana-Kalpataru



Divine Grace.

The World To-Day.

BY PARVATI C. ADVANI, B. A.

"But the ideals of the fathers shall not be foisted on the children, each generation will live and die for its own dreams."

—*Israel Zangwill.*

The world to-day presents a curious spectacle. Here we see a Dictator rending and sawing the air with his arms; there we find a miserable crowd waiting in suspense for the news of their future safety dependent upon the will of the war-lords. Here we see vast lands lying uncultivated because there is too much production and the prices have to be regulated and production has to be controlled; there we see millions of people who have no food to eat, despite the fact that there is over-production elsewhere, which necessitates regulation and control. Here we discern millionaires and multi-millionaires not knowing what to do with their cash, which lies idle for want of suitable avenues of investment; there we find several promising and beneficent industries dying out for want of capital. Here we see charming girls languishing for the expression of their devotional side, but there are none suitable to claim their affections; there we discern fine youths asking in disdain and pride why life is such a weary task where the joy of a real helpmate is denied to them. Verily, the time is out of joint and something should be done to set it right.

Why this amazing spectacle of disconsolating sight, is a question which

often engages the mind of one to whom this fleeting panorama presents food for thought. The main trouble with the world to-day is that we have become irreligious, and there is a complete want of faith in our Creator. We are Hindus or Muslims in name only; the faiths we profess are mere badges. The substance of those religions finds no place in our everyday lives: neither the "faith" of the true believer, for which Islam has been known throughout the centuries, nor the resignation to the Divine Will, or the "Karma", which is invariably associated with a Hindu, is found in most of the followers of these religions. And what wonder, then, that with this godlessness, the "hurry and bustle" of this age produces the rest of the disquieting features, which have disfigured human existence. Want of faith has also led to another pernicious evil, that of "grab and take". A man having Rs. 100/- wants to have 1000/- and the one having thousands, to have millions. When such is the race for riches, the greatest good of the greatest numbers is naturally not cared for and artificial measures have to be resorted to, to make the rich richer and to reduce the poor to amazing penury; for did not the Scripture say: "Much shall be taken of him who hath little."

This age of Materialism has played out its innings. Like the monster of Frankenstein, that very Materialism upon which the modern civilization

prided itself for so long is eating up the latter. Distracted, the world knows not whither to go in its search for Peace, which in spite of plenty everywhere appears to have taken wings and flown away.

The whole of this boasted civilization of ours has been built upon wrong ideals. So long we have only bothered about worldly comforts and cared for their acquisition. And they have created in us such a passion for themselves that now it has become the alpha and omega of our existence to have more and more wealth. The curse which King Midas was subjected to seems to have overtaken us. Whatever we touch turns into gold, but it leaves us nothing for our spiritual uplift and we are no more than babes in

the night, with no other language save a cry.

Deep-seated ills need drastic remedies. Is there any way out for the civilization, or is this graphic account with all its pathos going to prove a cry in the wilderness? The remedy appears to be to create a greater sense of religion in us, to make all realize that there is a Divine purpose which animates this Universe; that "Co-operation", and not "Competition" should be our watchword. Can we do it? In such a mental state the sacred words of the *Bhagavadgītā* apply a balm to bruised hearts:

"Taking as equal pleasure and pain,
gain and loss, victory and defeat,
gird thee for the battle; thus thou
shalt not incur sin."

"Diet" in the Hindu Scriptures.

BY M. K. RAJAGOPAL.

Nutrition is a world-wide problem to-day. Though wholesome natural food-stuffs are produced in enormous quantities, the "mechanistic" civilization of to-day with its "artificial" amenities of life, the craze for speed and more speed, and the overcrowding of huge masses of populations in cities and industrial centres, has been responsible for the colossal problem of malnutrition in a world of potential plenty. The evil of malnutrition of the masses is more sharply defined in the poorer, non-industrial countries; of course, in India, there is the evil, though the contributory causes apart from poverty are altogether different.

In India, the solution of the problem of nutrition, for the huge rural population, may be said to be intertwined with the question of the amelioration of the lot of cattle and the cow; in short, the solution is in the word "milk"—and it is a hopeful sign that this question is day by day gaining increasing recognition, no less a personage than our present Viceroy being deeply interested in it. Adulteration of foods and food-stuffs—deliberate or otherwise—is another danger; compounds of sulphur, arsenic and other poisonous substances are employed in the preparation, preservation and marketing and distribution

of foods—the so-called “tinned and canned” foods which require only to be opened with a “can-opener” on the dining table. Even flour, white bread-flour, is said to be “bleached” to ensure a whiter colour, by means of chemicals. These unavoidable unwholesome elements in the food of the American people have been calculated statistically by experts to reduce the normal average life of every individual by five to ten years. Though conditions in India are altogether different, for which we ought to be thankful, we have to be on the guard; for the so-called “tinned and canned” foods are finding their way to India, too. We in India have to learn a lot from the West, but there are phases of the Western civilization that are to be eschewed—and their mode and materials of food-stuffs, and of the dizzy assorted variety of drinks, “cocktails” rather, is one major aspect against which we ought to be on the guard. The regulations regarding diet that are to be found scattered in the Hindu scriptures were obviously intended for a less complicated society than the contemporary one; in fact, though the culinary art formed one of the perfected fine arts of the ancients, it is beyond our comprehension to imagine what would be the reaction of Bhīma or Nala, master craftsmen of the culinary art, if they were made to confront one of the fashionable cafes of Europe or America ! But those regulations give us a glimpse of the spirit in which we have to solve the problem and what our object is always to be—

however complicated the circumstances may be.

‘शरीरमाद्यं खलु धर्मसाधनम्’—the physical body is the basis and prime vehicle for the discharge of our *Dharma*, duty. So, that the body should be kept in good condition goes without saying, and what we eat, as a factor of bodily health, is an important consideration. Food was considered to play a part in the moulding of human character and personality, too. A system of human metabolism was propounded by Dhanwantari, the Hindu Aesculapius, which was later developed and the view was held that of the essence of the assimilated food, the best one-third nourished the brain; the next third, the *jñāna-indriyas* (organs of perception) and the last one-third, the *karma-indriyas* (the organs of action). The classification of food, into Sattvic, Rajasic and Tamasic, in the *Gītā* is well known. Of the three *guṇas* though a predominance of Sattvic character was insisted upon, for a Kṣatriya the cultivation of Rajasic characteristics was considered desirable, to befit the nature of his duties. *Oru podhu yogi, iru podhu bhogi, thiru podhu unbān rogiye* is a Tamil aphorism attributed to the poet-saintess Auvai—Valluvar’s sister—, which when rendered into English will read : “He who eats only once a day is indeed a *yogi*; he who eats twice is a *bhogi*, an enjoyer; but he who eats thrice or more a day is a victim of perpetual ill-health.” “He must not eat anything whose oleaginous essence has been taken out” runs one of Manu’s numerous injunctions with regard to diet, “nor over-load

his stomach with food; and let him not eat anything too early in the morning or evening, nor take anything in the night, if he has been over-replete in the day." The Āyurveda advises that only half the stomach is to be filled with solid food, one quarter with water and a quarter to be left empty. In the *Manu-Saṃhitā*, flesh diet has been discountenanced. The sannyāsis who dwelt in the forests were totally debarred from partaking of even grain, and subsisted on kandas, mūlas and phalas—roots, tubers and fruits—and those who were averse to injuring even these sentient things subsisted on dry and brown leaves that naturally dropped from the trees. Cow's milk augmented intellectual and spiritual unfoldment, it was claimed, and hence the sanctity of the cow. 'घृतेन वदंते बुद्धिः' (literally: intellect is sharpened by cow's ghee)—runs a Sanskrit saying. The householder was forbidden to partake of his meal without making sure if any guests or sannyāsis were in the village and "shall give cooked food to Brahmachāris, etc., who do not cook their meals; and after keeping enough food for his relations and dependants, he shall distribute the residue among the birds and beasts." Strict silence was enjoined to be

observed during meals and no table-talk was permissible; but pious people repeated the name of "Govinda" or "Kṛṣṇa" while taking their food. Finally, the meal was to be consecrated and offered as a sacrifice to the Supreme Absolute before being partaken of. Even the sannyāsi, who had renounced all, sacrificed the "root, tuber or fruit" to Śrī Kṛṣṇa—"Śrī Kṛṣṇārpanamastu !"

In short, in the choice and mode of our partaking of food,—which is so essential for the maintenance of the *sthūla śarīra*, without which the vehicle of the soul cannot continue to exist,—great caution, deliberation and consideration was sought to be exercised and hence the regulations, which the Dharma-Śāstras prescribed; and they were but part of that *āchāra*, an ideal way of leading life not only to make worldly life a success, but to realize the purpose of life itself,—that "ethical standard" which "must be unflinchingly applied to daily life" and the object of which is "the spiritual and psychic blending of man with Nature". It is not the dead letter of the rules and regulations, but the *spirit* of that *āchāra*, which alone can solve the complicated problems that confront modern society—including the "diet" question.

The food that has been offered to the manes, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person should not be eaten. The milk also of a cow that has recently calved should not be taken. The food provided by an usurer is equivalent to dirt, while that provided by a woman living on prostitution is equivalent to filth.

The Sermon on the Mount.

BY K. KALIANA SWAMI, B. A., B. L.

In the scriptural literature of the world the "Sermon on the Mount" occupies an important place and, though delivered about 2000 years ago, it contains principles, by the right application of which the most complicated of human problems cannot remain unsolved.

The Sermon revolves round a central theme and sets forth a complete philosophy of life. That central theme, which may be called the goal of life, is contained in the verse "*Be ye perfect as the Father in Heaven is perfect.*" In other words, it is the perfection of the individual, in moral and spiritual character.

After setting forth the goal as human perfection, the Sermon mentions the marks of this perfect life and thereafter diagnoses the reasons that stand in the way of its being reached or our moving toward that goal. Finally, the remedy which would make the reaching of that goal possible is given.

The perfection that man is to strive after is not, of course, perfection in infinitude and quantity, but certainly one in quality. Before dealing with what men *are to do* and *are not to do*, the Sermon speaks of what they *are to be*—in themselves, to the world, to the past and to others.

In three sets of Beatitudes, of three each, the Sermon gives what

men are to be. The first set speaks of renunciation in spirit (*the poor in spirit*), which has to serve as a cleansing to make man more sensitive to the world's pain and sorrow, that it might give itself in service. These two—renunciation and service—coming together would go to make "*the meek*" who inherit and rule the earth.

In the next trinity of Beatitudes the Sermon leads on to a quest for righteousness, which though purified by self-elimination, needs correction by being imbued with mercy, so that the two put together become the "*pure in heart*" who see God.

The purity would be nothing if it is not a purifying force. The renounced in spirit and the pure in heart become the *peace-makers*—between man and man and between man and God—and he who can have peace amid persecutions and rejoices therein is the true peace-maker.

The Sermon next deals with the effect of such living—they become "the salt of the earth" and "the light of the world" to save life from moral putrefaction and moral darkness. In this connection, two warnings are conveyed in the Sermon: the salt losing its savour—religion becoming as futile as tasteless salt—and hiding the light under a bushel—the lighted life being either snuffed out by business mentality and methods, or expressing itself as a desire for the

tabulation of spiritual results. But, says the Sermon, it is possible to put your light on the top of the bushel and not under it and to make your business a candle-stick, a means through which the lighted life shines.

The attitude of the Sermon with regard to the past is to fulfil rather than to destroy. Fulfilment does not merely mean the assimilation of all that was best in the past, but going beyond it and exceeding it.

The righteousness that exceeds is based on *reverence for personality*. The Sermon defined our duties to man and unveiled the possibilities that lie in all human personality and declared the infinite worth of all men, "to blaspheme whom is to blaspheme God." Religion and right human relationship are indissolubly linked together and the very existence of religion is made dependent on the due discharge of moral obligation toward man.

Reverence for truth and the simplification of life, of needs and of speech, and simple straight-forwardness that loaths complications of speech, of manner, of life, is insisted on. With regard to those in monetary need, has been laid down the rule "*Give to everybody and don't give up anybody.*" You may not give what a man asks but you can certainly have something to contribute to a man's need.

The very crux of the whole Sermon is in reverence for the personalities of our enemies, which may be expressed as "*refusal to retaliate.*" In fact, there is a call to man to a new warfare

with new weapons: to overcome evil with good, hate by love and the world by a cross, by being animated with the spirit of active and inexhaustible forgiveness and invincible good-will, no matter what the other does. The reward for this kind of living is that you will be like your Father.

After setting out the marks of perfection, the Sermon deals with the reasons why we do not reach the goal and resolves them all into one, namely, "*Divided Personality*"—doing things spiritual and temporal by (1) trying to please God and (2) trying to please the world or self,—of which the Sermon gives illustration, such as loyalty in two directions, to serve God and Mammon, etc.

"To be able to live a spiritual life in the midst of a material environment has been and is the perpetual problem of religion." The Sermon says: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." As has been well expressed, "*The material may be a cog or a clog.*" As long as it is a *cog* that fits into the purposes of the Kingdom of God, he can use it; but the moment it becomes a *clog* to his spiritual life he must break with it. The body and its desires are to be subjected to and become the servants of that Kingdom, making physical limitations a spiritual opportunity.

The problem, then, is how to pass from the level of mere unregenerate humanity to the higher level of life. "Education about the higher life would not suffice, for obviously *what is needed*

is not information but transformation." To this end two things we have to do: (1) to renounce our old ways and (2) to surrender our lives to God. Then "we are taken hold of by a power not our own, infused with life not our own, and transformed and transfigured, we find ourselves sharing a new Kingdom."

In fact, the final appeal of the Sermon is: "*Be good at the depths, that you may be good at the surface.*" The contrast between this way of life and every other way is strikingly brought

out in the parable of the two men who built their houses, one on sand and the other on rock, and we are enjoined to be like the man who built on rock, safe against all happenings, by following the path to perfection shown in the Sermon.

Thus, the Sermon on the Mount is not merely a counsel of perfection which means a counsel of despair, but it constitutes a working philosophy of life and as such commands not only our reverence and respect but even more, our obedience.

Dharma or Wealth?

In days gone by there lived a very poor Brahman. He had no desire for worldly enjoyments, but had a great longing to propitiate God by performing sacrificial rites. He undertook a great penance in order to acquire wealth for sacrifices; but his effort was not crowned with success. He was much worried on that score.

Mysterious are the ways of Providence! To understand it is not given to ordinary folk. Sometimes God does not fulfil the desires of even great saints and yogis. It begins to appear that He is not merciful, and like a big worldly man turns a deaf ear to people's requests. But it is not so. In fact, He lends His ear to all. But when He sees that the poor seeker standing before Him, the repository of wealth and generosity, is asking only for a shell, He begins to laugh within Himself. In order to give him something

valuable, He denies the seeker the simple favour he craves for. Those on whom He has showered His compassion understand this secret fully well, and are therefore invariably pleased with His callousness.

That Brahman was suffering from a great anxiety. The All-merciful Lord thought, "This fellow neither wants Me nor My *darshan* (vision). He wants to worship Me through the performance of sacrifices; and he believes that this is possible only through money. He must, therefore, be disillusioned." God directed a *Yakṣa* (a demigod, an attendant of Kubera, the God of Wealth) to that poor Brahman, who was very much surprised to see that demigod and thought the latter would surely fulfil his desire. The name of that demigod was Kuṇḍadhāra. The Brahman honoured and worshipped him with great devotion and sincerity of heart.

Kuṇḍadhāra was pleased with the worship and thought within himself: "Even drunkards and murderers of Brahmins can get rid of their sins through expiation, but not an ungrateful person. Sin is the progeny of hope, anger is the progeny of jealousy, the issue of dishonesty is greed, but ingratitude is without any issue. This Brahmin has worshipped me; therefore, I must do him some good in return."

The night approached and the Brahmin retired. Under the influence of that demigod he saw in a dream that he had gone to a different region altogether. Many celestial beings were seated there. Their master Maṇibhadra occupied a great throne. In his presence celestial beings were bestowing wealth, kingdom and progeny on great performers of austerities according to the severity of their penance. Kuṇḍadhāra, too, advanced and fell prostrate at the feet of Maṇibhadra. He was lifted up with great respect by Maṇibhadra, who asked very politely, "What can I do for you?" Kuṇḍadhāra said, "If all of you are pleased with me and wish to fulfil my desire, I request you to make this poor Brahmin happy." Maṇibhadra said, "This is a trifling matter. This Brahmin is a performer of austerities. Let him be given as much wealth as he wants. I give him this unlimited heap of precious stones."

Kuṇḍadhāra thought this Brahmin wanted riches and they, too, were supplying him with the same; but would this make the Brahmin

happy? The period of his life was limited. Wealth would not accompany him after death. All his wealth might be lost while he was still alive. Through pride of and attachment for wealth it was just possible he might leave the path of *Dharma*. Therefore, to attempt to make him happy by supplying him with riches was futile. Real happiness lay in following the path of *Dharma*. He should therefore endeavour, he thought, to make the Brahmin devoted to *Dharma*. Kuṇḍadhāra then, addressing Maṇibhadra, said, "O Lord of Wealth! It is very generous on your part to offer riches to my devotee; but I do not want to make him a master of riches. I shall not be pleased if he is given the whole earth with all its precious stones. What I desire is that he becomes a lover of *Dharma*. Learning, physical charm, wealth, power, high birth, health, kingdom, heaven and even salvation,—all these are achieved through *Dharma* and *Dharma* alone. Therefore, I desire that this Brahmin should make *Dharma* the only centre of his thought, that he should wholly devote himself to it, and that his life should become permeated by *Dharma* through and through. Let this be the reward of the worship he has done to me." Maṇibhadra again offered the Brahmin the temptation of wealth, but Kuṇḍadhāra interceded by repeating his desire over and over again. All the celestial beings assembled there, including Maṇibhadra, were immensely pleased at this, and they gave expression to this pleasure by

unanimously breaking out as follows: "He will certainly be a 'Dharmatma' (a pious man). Henceforward *Dharma* will be the only centre of his thought." Kuṇḍadhāra was extremely pleased when he heard this. At this point the dream suddenly ended.

The Brahman then observed a *kaupīna* (a small piece of cloth to cover the privities with, worn by friars in India) lying by the side of his bed. He welcomed it as a blessing from the celestial beings, bearing the message of renunciation. He put on the *kaupīna* and entered a dense forest to perform hard penances. Offering fruits and roots to celestial beings and entertaining guests with them, he began to live on whatever was left behind. His faith in *Dharma* became deep-rooted. This faith purified his heart. But now a new desire cropped up in his mind, viz., that whatever he uttered must come true. If he wanted to offer wealth or kingdom to any individual, the latter must get it. For the attainment of this power he began to practise austerities again.

Kuṇḍadhāra was constantly keeping a watch over his devotee, the Brahman. When he observed that the Brahman was possessed by a new desire, he appeared before the latter and said, "Look here, through your austerities your inner eye is open now." The Brahman then actually began to see many regions spread out before him. He saw the scenes of hell, where many kings were passing their days in extreme misery and torture. Pointing out to them, Kuṇḍadhāra said, "If by the power of your austerities you

make a person rich or even raise him to the position of a king, what great boon do you confer on him? Even though his physical body is thereby made comfortable, the subtle body is miserable. The physical body survives only for a hundred years, but the subtle body survives for millions and millions of years. If for the sake of happiness to be enjoyed for millions of years, the hundred years of earthly existence be spent in misery, one does not stand to lose. You have established friendship with me, you have placed your faith in me, and yet if you continue to tread the path of misery, what good have I done to you! The path of *Dharma*, the path of true spirituality, is obstructed by these Siddhis. When you make room for one shortcoming, you practically open the door for other shortcomings to follow. Thus anger, greed and pride all will come and flock about you. Without the help of celestial beings no one can safely advance on the path of *Dharma*. Do you crave for Siddhis? Here I give you the boon! You may scatter wealth and kingdoms as much as you like."

The Brahman fell down prostrate at the feet of Kuṇḍadhāra and prayed to him, "O lord! you have shown great compassion to me. My outlook was grossly material. It was fixed on material wealth and earthly kingdoms. My heart was contaminated by worldly desires and attraction for Siddhis. I could not recognize your deep compassion, unmotivated affection and spontaneous love. You wanted to do me the greatest favour, but I thought you were trying to get rid of me

cheaply. Kindly excuse my unpardonable crime by exercising your natural compassion."

Kuṇḍadhāra embraced the Brahman with deep love. He said, "Where lies your fault? It was but natural for you to be possessed by such desires. But if an expression of forgiveness on my part pleases your heart, here you have it." With these kind words Kuṇḍadhāra vanished. The Brahman at once attained all Siddhis and realized true knowledge, the *summum bonum* of life.

Celestial beings and Pitṛs, Brahmans and saints, Yakṣas and spirits, all worship the 'Dharmātma' (the person who embodies *Dharma*). They do not worship wealthy people and men of desires. He who has developed firm faith in *Dharma* has achieved everything. Salvation lies within his palm, and God follows him wherever he goes. *Dharma* is the supreme object of endeavour. *Dharma* is God. There is nothing in this world except *Dharma*, under which refuge may safely be taken.*

Dharma and our Authority for the Same.

BY HARANA CHANDRA BHATTACHARYA.

The word *Dharma* has been used in various senses in our Śāstras. We are not concerned with all of them here. Mahārṣi Jaimini in his Aphorisms on Mīmāṃsā philosophy defines *Dharma* as that which is enjoined by the Vedas and is not ultimately productive of suffering.* *Dharma* is of the nature of action according to Jaimini: it consists in actions such as *Yajña*, etc., enjoined by the Vedas. The Pūrva-Mīmāṃsakas, led by Jaimini, hold that the due performance of Vedic rites alone leads the practicant to the celestial regions or to final liberation, *Mokṣa*, according as they are performed with some motive (viz., the enjoyment

of heavenly bliss) or without any motive.

Kaṇāda Muni, the author of the *Vaiśeṣika-Sūtras*, defines *Dharma*† as that which fulfils the twofold object of *Abhyudaya*, i. e., prosperity in this as well as the next world, and *Niḥśreyasa*, i. e., liberation of the soul. The philosophy of Kaṇāda also is Vedic philosophy and as such it recognizes the authority of the Vedas and the Śāstras conforming to the Vedas. What is it that leads to *Abhyudaya* and *Niḥśreyasa* ? For an answer to this question we must look out for some authority and should not depend on mere inferences or reasoning. The Śāstras must be consulted on this point.

* Based on a story from the *Mahabharata*, rendered into English by Thakur Ram Sumer Singh, B. A.

* चोदनालक्ष्णोऽर्थो धर्मः (I. I. 2)

† बलतोऽप्युदयनिःश्रेयससिद्धिः च धर्मः

The *Brahma-Sūtras** of Bādarāyaṇa and the commentary of Śaṅkarāchārya on the same have come to the conclusion that no decision can be arrived at in respect of subtle things by means of inference without reference to the Śāstras. Inference or reasoning is nothing but a conjecture by the human intellect. The conclusion arrived at by one intelligent man through this process is refuted by another who is more intelligent than the former and quite a different conclusion is drawn by the latter. A third person who is more intelligent than the previous two will demolish the arguments of both and establish his own theory. Thus it is not possible to arrive at some definite conclusion through the process of reasoning alone. Such a subtle thing as *Dharma* cannot, therefore, be handled by this crude method.

Āchārya Bhartṛhari also says:—

यत्नेनानुमितोऽप्यर्थः कुशलेनानुमातृभिः ।
अभियुक्तैरेन्यैरन्यथैवोपापद्यते ॥

(*Vākyaṇḍīya*, I. 34)

"Inferences drawn by shrewd logicians and intellectual men after careful investigation and exertion are set aside by others more astute than the former."

Bhartṛhari, therefore, recognizes the authority of the Śāstras, in matters relating to *Dharma*, in no uncertain terms. He says:—

* तर्काप्रतिष्ठानात् (II. I. II.)

निरागमाः पुरुषोपेक्षामात्रनिबन्धनास्तर्का अप्रतिष्ठिता
भवन्ति, उपेक्षामात्र निरुक्तशब्दात् ।

‘न चागमादृते धर्मस्तर्केण व्यवतिष्ठते ।’

(*Vākyaṇḍīya*, I. 30)

"*Dharma* cannot be determined by reasoning but by the word, of the scripture alone."

A mere verbal knowledge of *Dharma* does not lead to the desired goal; only by the regular pursuit of it can the ultimate end be achieved. Of course, a proper understanding of *Dharma* is a pre-requisite to its practice. But if this understanding is brought about by inference, it would leave the practisant undecided and uncertain about the real nature of *Dharma*. Inference itself being inconclusive, unflinching faith in the soundness of our judgment is extremely difficult to attain. Therefore, not only in the Vedic Religion but in all other religious systems, scriptural authority alone has been recognized as an infallible guide in matters of *Dharma*. Individual opinion is held at a discount in such matters. Bhagavān Śrī Kṛṣṇa as well has acknowledged the authority of the Śāstras for determining one's duties:—

‘तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।’

(*Gītā*, XVI, 24)

Although in the Indian civilization and culture the Śāstras are held in great reverence and recognized to be the highest authority in matters of *Dharma*, reason has not altogether been ignored. Reason which is not opposed to the spirit of the Śāstras has also been reckoned as helpful in determining the question

of *Dharma*. Lord Manu has made this point amply clear. He says:—

आय धर्मोपदेशं च वेदशास्त्राविरोधिना ।
यस्तर्केणानुसन्धते स धर्मं वेद नेतरः ॥

(XII. 106)

“He alone who examines the religious teachings of Vedic R̥sis in the light of reason which is not opposed to the spirit of the Vedas and the Śāstras, is able to know the secret of *Dharma*. None else can know it.”

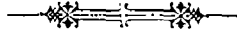
Accordingly, use is made of the various philosophies such as Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, etc. in the Vedic religion as a help in the investigation of *Dharma*.

The following appear to be, in brief, the main tenets of our ancient sages in respect of *Dharma*—

1. *Dharma* is that which is conducive to the well-being of humanity in this as well as the next world.

2. Reason which is independent of the Śāstras cannot be the authority in the matter of *Dharma*. The Śāstras are the sole authority in the matter.

3. Although the Śāstras are the only authority on *Dharma*, reason is also required to help us in ascertaining the meaning and following the trend of the Śāstras. But such reason must be in conformity with and not opposed to the spirit of the Śāstras. Thus reason, though not a direct authority on *Dharma* acts as a subsidiary authority and has always a helpful part to play in determining the question of *Dharma*.



Like the vernal sun the king should be neither cold nor so hot as to produce perspiration. He should study friends and foes and should avoid all those evil practices that are called Vyasanās. The king should always bear himself towards his subjects as a mother towards the child of her womb. As the mother, disregarding those objects that are most cherished by her seeks the good of her child alone, even so, without doubt, should kings conduct themselves towards their subjects. Protection of the subjects is the very essence of kingly duties.

Time is indifferent to none. All are equally dragged by time. Time causeth all creatures to grow and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possession, health, and the companionship of friends, all are unstable. He that is wise will not covet any of these.

Bhagavan Sri Krishna on Varnasrama-Dharma.

(DIALOGUE BETWEEN UDDHAVA AND ŚRĪ KRṢṆA)

Uddhava said, "Thou hast already described the Dharma or the righteous course called *Bhakti* or Devotion [as beneficial] to all human beings that observe the rules laid down for the different Varnas and Āśramas O Lord of lotus like eyes, may Thou be pleased to tell me in detail of the Dharma peculiar to each, by practising which men may develop Devotion to Thee O long-armed one, the righteous course of the highest character Thou formerly taughtest to Brahmā in the form of a Hamsa, O Mādhava, is not perhaps remembered in the mortal world, as it was taught long ago, O slayer of foes Other than Thyself there is none to teach, to practise and to maintain Dharma on earth, not even in the court of Brahmā, where all the deities presiding over the disciplines are personally present When, O Lord, being Thyself the Teacher, the Observer and the Protector, Thou leavest the surface of the earth, O Madhusūdana, who will expound (who is there to teach) the lost Dharma ? Thou knowest all the Dharmas Pray explain to me, O Lord, the Dharma that leads to Thy Devotion, how and for whom it is laid down [Therefore, O Lord ! knowing all Dharma, may Thou be pleased to lay down for each how the Dharma constituting devotion to Thee should be practised]"

Śrī Śuka said, "Thus requested by the foremost of His servants, the Almighty Lord Hari was very much pleased to describe the eternal duties tending to the welfare of mortals. The Lord said —

Directly related to Dharma is thy question, which would pave the way to Mokṣa for men that observe Varna and Āśrama duties listen to My exposition of the same

In the beginning, in the Krtayuga, the caste of men was known as Hamsa people had by nature all their objects accomplished therefore they called it Krtayuga (the time that makes everything ready for men) The sacred syllable (OM) forms the Veda in the beginning and Dharma is Myself present to their mind as a bull (having four legs) firm in *tapas* and free from all sin they contemplate Me as Hamsa (the purest). In the beginning of Tretā, O blessed one, through My breath (*Prana*) and heart the threefold Veda or knowledge became revealed, out of which I became the sacrifice of three main characteristics

*Characteristics
of Krtayuga
as Treta*

The Brahmins the Kṣatriyas, the Vaiśyas and the Śūdras are respectively born of the mouth, the arms, the thighs and the feet of the Virāt Purusa, with the several characteristics of their righteous conduct and life The householder's order had its origin from My lower limbs, Brahmacharya or celibacy from My heart, the life in the forest from My chest and the ascetic life from My crown The natural characteristics of the Varnas and Āśramas (castes and orders) depend upon the place of birth (the member out of which each caste is evolved), those born of the lower member showing activities of the lower order and those born of the higher showing those of the higher order

Śama (the withdrawing of the mind from all worldly things and settling it on the Lord), control of the senses, meditation, cleanliness, contentment, patience, forbearance,

*Characteristics
of the
Brahmins*

straightforwardness, Devotion to Me, compassion and truthfulness are the characteristics of the Brahman class.

Characteristics of the Kshatriyas
Majesty, strength, fortitude, heroism, endurance, liberality, exertion, firmness, devotion to the Brahman class and ruling power—these are the characteristics of the Kṣatriya.

Characteristics of the Vaiśyas
Faith, a strong disposition to give, absence of hypocrisy (honesty), service to the Brahman, to be ever on the look-out for collecting wealth—these are the characteristics of the

Vaiśya

Characteristics of the Śūdras
Service without deceitful ideas to the twice-born, to the cows and to the gods to be contented with what is thereby gained—these are the characteristics of the Śūdra

Characteristics of those outside the pale of Varṇa
Absence of piety, lying, stealing, want of faith, quarrelsomeness without cause, violent passion of love and anger and inordinate thirst for wealth—these form the nature of those that are beyond the pale of the four castes

Dharma common to all castes
Harmlessness, truthfulness, absence of the tendency to steal, to be free from the passions of desire, anger and covetousness, activity in the direction of what is agreeable and good to beings, form the course of Dharma common to all castes

Fruits of a Brahmachari
Having undergone the regular course of purificatory rites and the second birth of initiation, the twice-born man should dwell in the house of his preceptor with control over his senses, and study the Vedas when called upon to do so. He should wear a zone of sacred grass and deerskin, have a staff, a string of beads, the sacred thread, a jar of water, and matted hair, he should not wash his teeth and clothes and

avoid coloured seats and hold the sacred grass in his hand, he should observe silence while bathing, eating, throwing offerings into the fire and repeating the Mantras, he should not pare his nails or cut his hair in the arm-pits and private parts. He should observe rigid celibacy and not allow his seed to escape if it escapes involuntarily, he should at once perform ablutions and repeat Gāyatri, controlling his breath. He should be pious, calm in mind and wait upon and worship fire, the sun, his preceptor, cows, the wise Brahmins, elderly men and the gods and both morning and evening silently repeat the Mantras.

He should regard the Āchārya (preceptor) as Myself and believe him to be such and should never disregard him, he should not read defects in the preceptor taking him to be a mortal for the preceptor is the abode of all the gods. Morning and evening he should bring his alms and offer it to the preceptor and whatever else he may have and, with control over himself, he should make use of what is permitted by the preceptor

Doing service to the Āchārya he should always wait on him like a servant when he goes about, beds, sits, or stands, and with his hands folded remain at no great distance. Conducting himself thus, he should live in the preceptor's house without comforts and maintain his vow uninterrupted till the course of study is finished.

If the Brahmachāri wishes to attain the Maharloka and the Brahmaloḥa, he should observe rigid celibacy and for the sake of his studies should completely resign his body to the service of the preceptor. The sinless Brahmachāri, free from thoughts of other things, should contemplate Me as the most Supreme in fire, in his preceptor, in his own self, in all beings, thereby he will attain the brilliant virtue of the Brahmachāri.

He who is not a Gṛhastha (married) should from the very beginning avoid seeing, touching, conversing or joking with women and the like and also seeing other animals in sexual intercourse.

To cleanse the body, to sip water (Āchamana), to bathe, to offer prayers morning and evening, to be straightforward, to go to holy places and waters, to repeat Mantras silently, to avoid the untouchable and the things prohibited in eating, or persons prohibited to be talked to, O delight of the race, Devotion to Me present in all beings, control over the mind, on the tongue and on the body—this *Niyama* (rule of discipline) is common to all Āśramas

Thus the Brahman who observes rigid celibacy shines like fire, becomes My devotee and by his austere life burns up all the evil tendencies of *karma* and attains absolute purity

If after having properly made investigations into the *Sūtra* he desires to enter upon the next stage of life (householder's life), he should offer his *dakṣiṇā* to his preceptor and with his approval he should have his bath, i.e., perform the rite of concluding the Brahmacharya Āśrama. Next he may enter the house or the forest, or become an ascetic if he belongs to the Brahman class. One should pass from one Āśrama to another and without embracing any Āśrama he cannot be My devotee (one should not give up the Āśramas altogether unless he were devoted to Me). If he is for the householder's life he should marry a worthy wife free from defects of birth, habits and qualities, one younger in age than himself and belonging to the same caste in the due order

To perform sacrifices, to study the Veda and to distribute charitable gifts are duties common to all the twice-born, to accept gifts, to teach the Vedas, to be a priest in the sacrifice are duties only of

the Brahmins. He who thinks that to accept gifts would deprive him of his *tapas*, spiritual power and glory, should try to live by the other two, viz., teaching and acting as a priest, and he who sees any objection to even these two, should make his living by gleanings the grains of corn that he scattered in the fields. This body of the Brahman is indeed not intended for enjoying trifling objects of desire but it is intended for privations and *tapas* while here and for infinite blissfulness in the other world. He who is contented with what he gets by gleanings and follows the purest and highest course of Dharma, devoting his mind to Me, without attachment to other things, though continuing in the householder's life, surely attains to *Mokṣa*.

Just as a vessel saves a man drowning in the sea, I soon protect from calamities those who lift up the Brahman devoted to Me and fallen into difficulty

Full of wisdom and courage, the king should like a father rescue his subjects from calamities and also himself by his own efforts, just as a king-elephant saves other elephants as well as himself. A king who does his duty in this manner shakes off all his evil and goes to *Indraloka* in a celestial vehicle brilliant like the sun and enjoys delights in his company.

In adversity a Brahman may try to get over it by taking to the Vaiśya's trade by selling only the permitted articles, or when overwhelmed with misfortunes he may live by the sword, but never live the life of a dog (by serving the low). A Kṣatriya, too, when overtaken by misfortune, may live by the Vaiśya's pursuits (agriculture) or by making hunting his pursuit or by going about like a Brahman, but never by serving the low. And the Vaiśya may adopt

Duties of all the twice-born and the Brahman

Change of duty permitted in adversity

Virtue of protecting a Brahman

Duties of a king

the Śūdra's course and a Śūdra, the pursuit of making mats and the like (practised by mixed races). But when out of difficulty, one should not think of obtaining one's living by the condemned courses or pursuits.

He should according to his means daily worship the gods, R̥sis, Pitṛs and other beings, who are My forms, (with the study of Vedas, Swadhā and Swādhā offerings, presents, food and the like). With the wealth that is obtained by chance or by the performance of his pure duties and without putting his servants to trouble he should perform sacrifices (only in the just course).

A note of warning for the householder. He should form no attachments to family life and, though in family life, he should not be careless of devoting himself to God, the wise man should see that the unseen attainments of Swarga and the like are as transient as those of the visible world. The association with sons, wives, well-wishers and other relations is like the association with travellers. In relation to every life in the physical body they pass away as dreams following sleep do. Having thus thoroughly perceived the Truth, free from attachments, living in the house like a guest, he should not be bound by the house and shun the notions of 'I' and 'mine'. Worshipping with Devotion Me alone by means of all the religious duties laid down for the householder, he may remain in the house, or enter the forest, or if possessed of issue, he may become a Sannyāsi.

Attachment to the home is ruinous He whose mind is strongly attached to the house, who is anxious about his children and wealth, and full of passion for women, is a man of poor sense and full of delusion and he must continue in bondage with the notions of 'I' and 'mine'. "Alas! my aged parents, my wife and young children, and their children are without

a protector other than myself; how could they, helpless and afflicted, live on?" Having a heart thus going astray through attachment to the house, the foolish man, not satisfied and only contemplating them (those environments), falls into blinding darkness when he dies.

He who desires to retire into the forest may entrust his wife to his son, or dwell with her in tranquillity spending in the forest the third part of his life. He should subsist on the hallowed roots and fruits of the forest and clothe himself with barks, grass, leaves or skin. He should allow his hair, nails and beard to grow, not wash off the dirt that settles on his body, should not cleanse the teeth, and should bathe thrice a day and lie on bare ground. In summer he should expose his body to the heat of five fires, in the rainy season he should subject himself to the severities of rain and in winter he should remain immersed in water up to the neck, and living thus he should perform *tapas*. He may eat what is dressed on fire, what ripens by time, or what is pounded in the mortar or on the rocks, or in the mortar of his own teeth. He should himself get (then and there) all the means of his living, having a true insight into the place, time and strength, and should not use what is got and stored up at some other time by another, i.e., previously brought to him out of time. The Vānaprastha should offer oblations fixed for the particular occasions with food and *Puroḥāsa* prepared out of wild products, but he should not worship Me with animal sacrifice mentioned in the *Śruti*. Agnihotra, Darśa, Purnamāsa and Chāturmāsya sacrifices are prescribed equally for the Vānaprastha by the Vedic teachers. With his body reduced to a skeleton by the *tapas* so performed the sage propitiates Me and attains to Me through Maharloka and other stages. Who is more foolish than



The Parting

that person who would for the fulfilment of some petty desire waste such great *tapas* performed with enormous difficulty and calculated to lead him to *Mokṣa*? When, shaking with old age, he is incapable of observing his duties, he may withdraw his (sacred) fires into himself, and setting his mind on Me, offer himself into the fire

When, however, he surely feels renunciation towards the bodies [and worlds] resulting from *Karma*, which are as bad as hell, he should withdraw his sacrificial fire into himself and become a *Sannyāsi*. Having worshipped Me according to precepts, given everything to the priest, and withdrawn the fire into himself, he should become a *Sannyāsi* without longing for anything, in the way of a wise Brahman trying to become a *Sannyāsi*, the gods would, in the form (through the agency) of his wife and others, put obstacles, thinking indeed that he is trying to outstrip them in attaining to Parabrahma

If the sage ascetic would at all have any clothing, he should only have a piece to cover his shame [and if anything more, another piece to cover

that piece] and when he is not in any critical plight he should have no utensils or things except a staff and a jar, out of the things which he relinquishes at the time of taking order. He should take every step examining the ground with his eyes, drink water purified (strained) with cloth, utter words which are purified by truthfulness and do that which the mind sanctions as pure (or right). He who does not, by silence, suspension of worldly activity and control of breath, subdue his tongue, body and mind respectively does not, O dear one, for the matter of his bamboo staff, become a *Sannyāsi*. Avoiding those who are reproachful, alms may be taken from all the four *Varṇas* by going to seven houses which are not already appointed and he should

be contented with what he gets. He should go to some reservoir of water outside the town, make *Achamana*, purify the alms, and silently divide it (among the gods and others) and eat all that remains. Alone he should travel on this earth, form no associations, control the senses and the mind, see *Brahma* to be one and the same everywhere, and find recreation and delight in *Atma*.

Let the sage resort to a lonely and secure abode, have his mind purified by devotion to Me and contemplate *Atma* to be one and one with Me. In the light of proved knowledge he should perceive the nature of his bondage and release, that bondage consists in the distraction of the senses and release in the control over them. Therefore, the sage should control the troop of six enemies by the force of Devotion to Me and continue the course of contemplation, having renounced the trifling objects of desire and thereby gained great peacefulness in himself.

Going about the earth to visit holy places, rivers, mountains, forests and hermitages, he may for the sake of alms just enter cities, villages, hamlets or caravansaries. He should constantly go in for alms in the hermitages of *Vānaprasthas*, for his mind is purified by the food they have gleaned and he soon attains light rid of delusion. He should not regard this (i.e., food and other things) as real for the objects of gross vision do perish therefore with a heart free from attachments he should give up all activity to earn any of them here or there. Having realized, by force of reason, that this universe, the mind, speech and breath seeming to exist in *Atma* is all *Māyā*, the Self-centred sage should in serenity of mind renounce it and should not again think of it.

One full of wisdom and renunciation, or one who, desirous of nothing, is My devotee—he ought to eschew those orders of life which attract others'

attention by outward marks and go about abiding no rule that governs them and seem to be one that does not come under the purview of Vedic rules. The man of wisdom should be playful like a child, though skilled in everything, he should behave like a simpleton, and knowing everything he should talk like a madman, though following the Vedic course he should behave like an animal. He should not take delight in explaining the portions of the Vedas relating to sacrificial duties; he should neither be an unbeliever in the Vedas, nor should he be one depending upon (syllogistic) reasoning, and he should not take up any particular side or theory in fruitless discussions. He should not be afraid of other men (bad men), nor should he frighten them; he should forbear harsh words and should not insult anyone for the sake of the body; he should not like a brute be at enmity with any. For the Supreme *Ātmā* is but one, present in all beings and in one's own self, like the moon in the several vessels full of water, and all beings have but one *Ātmā* as their cause.

Possessed of fortitude, he should not grow despondent if he does not find food at any time or anywhere and he should not be rejoiced at finding it for both these are in the hands of Providence (My hands). He may go (or make attempt) to find food for it is proper to support life by supporting life; he is able to investigate into the truth and by knowing it he gets release. He should eat the food, rich or poor, which by chance he gets; so also he may accept clothes or a bed as chance may bring him. The wise man may, as I, the Supreme Ruler, sportfully do, practise the habits of cleanliness, *āchamana*, and ablutions, and not with a sense of compulsion under rules as also the other observances laid down in the rules. For he has not the idea of difference which ends on My realization, till the

fall of the body he may some time have its perception, but thereafter he attains to a state of equality with Me.

He who has become disgusted with the objects of desire that necessarily land him in miseries and who has controlled the mind but has not yet made enquiries about the duties towards Me, should betake himself to a sage for his preceptor. He should, with faith and without any hesitation or envy, devoutly and sincerely do service to the *Guru* till he realizes Me to be the *Guru*. But the ascetic who has not controlled the six enemies of love, anger, etc., and who is guided by the violent senses and who is destitute of wisdom and renunciation, is one that makes his living by his three marks. That violator of Dharma ignores the gods and Me, the *Ātmā* present in his own self. For his dirty sin is not yet washed off so he falls from this as well as the other world. The most important duty of an ascetic is to withdraw the mind from the world and to refrain from being harmful to others of a *Vānaprastha*, *tapas* and knowledge of a householder, to maintain beings and worship by means of sacrifices, and of the Brahman, (*Brahmachārī*) especially, service at the feet of the preceptor.

Celibacy, *tapas*, cleanliness, piety, contentment, kindness to beings are virtues even of the householder who lives with his wife only in the sanctioned manner and My worship is the virtue common to all. Thus, he who constantly worships Me practising the duties laid down for him and does not give his mind to any other, and who thinks of Me in all beings, attains firm devotion to Me. O Uddhava, by such unswerving devotion a person attains to Me, *Brahma*, the Supreme Ruler of all the worlds, the cause of birth and destruction of all. He who has his mind and intellect cleansed by the

performance of his own righteous duties and has fully realized My nature, attains *Jñāna* and *Vyñāna* and in a short time reaches Me This is the righteous course of conduct of those that are in the pale of *Varna* and *Āśrama* system and that course united to

devotion to Me becomes the best means of attaining *Mokṣa* O good one, to thee I have described this which thou requested Me to do, so as to show the way by which a devotee, in the righteous course appointed for him, would attain to Me, the highest

(*Śrīmad Bhagavata*)



The Doctrine of Creation.

By V. JAṢANNATHAM, B. A.

The abode of God In dealing with creation, we are not so much concerned with God in the Absolute state of transcendence, which eschews even the least trace of creation-idea, as with God, who is for us, who is all love for us and who has placed Himself everywhere for us We call Him the Creator Let us see how He creates But first let us have a knowledge of His own abode With a view to providing for Himself, the secondless, a second whereon to bestow His boundless love, He projected from out of His essence, His Divine Energy This Energy or Spiritual Power, being akin to His essence, has the effulgence of a myriad suns, and creates two ultra-mundane worlds, *Goloka* and *Vaikuṇṭha* The former is the highest abode, which rests, as it were, on the crown of the latter, and is the seat of the Transcendental Pastime and Eternal Ecstasies of the Lord of Love while the latter is the seat of His own extended spiritual activities that relate to His sovereign and majestic aspect

As resident of the former, He is known as *Śrī Kṛṣṇa* and as residing in the latter, He is *Śrī Viṣṇu* Both the worlds are spiritual and eternal and are beyond the ken of mundane vision Let us remember that in these two worlds, the knowledge of God is direct and intact, that unity is maintained in toto, and that mundane creation, *Saṃsāra* or outpouring has not commenced

God with Creation id : When the desire for creating the mundane worlds appeared in *Śrī Viṣṇu*, He constituted Himself as the Primal Divine Person Out of Him have sprung the waters of causal ocean which encircle *Śrī Vaikuṇṭha* and form the border line of its effulgence The spiritual potency of the Lord *Viṣṇu* now reflects in these waters and this reflected Energy, which is otherwise known as *Māyā* or the deluding potency of the Lord, locates itself on the other side of the causal ocean When the Primal Person, reclining on the causal ocean, casts His glance on *Māyā* by way of projecting His creative Will, *Mahat-tattva* or the Creative principle in the shape of cognitive faculty appears in *Māyā* as its first product and as the seed of mundane creation

Brahmā the four faced Diversity of knowledge of separate existence begins only in the next stage Sprout comes out of the seed, which has now become bulged or prolific, being moistened by the love fluid inherent in the Creative Will of the Lord of Love Evidently, there is no essential difference between the sprout and the seed, as one is simply another form of the other but we do say that the sprout is green and the seed is brown We talk of difference where we know that it is not existing and this is what is called Ignorance or Nescience And *Brahmā*, the four-faced, is this

sprout, nay, one of the countless sprouts that shoot out of the immensely prolific seed and let us consider that sprout now

Brahmā is the sprout of the Tree of Life. Creation starts from here, as also ignorance. But *The Function of Brahman* I must resort to a familiar illustration to make myself more explicit. It is that of the Collectorate. Imagine the Collector as one who neither touches his pen, nor stirs out of his bungalow. The Collectorate is a few miles off his residence, but connected with it by telephone. The Sarishtedar, who is his spokesman, is of course always present in the Collectorate with his section-heads, clerks, servants and others. He manages the whole establishment and, except for an occasional instruction or two which are sent by telephone at the solicitation of the Sarishtedar, the Collector is nowhere in his own office. If the Sarishtedar is on leave or taking rest, the Office work is jeopardized and every subordinate will be enjoying rest. References from the Board or Government are not answered and they are led to question, 'Is the Collector sleeping?', although it is his immediate subordinate that is actually sleeping. If the Sarishtedar retires or quits service, even then the Collectorate must sleep until the Collector appoints another in his stead. In this illustration, the Collector referred to is the Lord and the Sarishtedar who is his immediate subordinate is Brahmā, the four-faced Brahmā, forgetting instructions from the Lord as to how to create, is said to "descend through the tubular stalk of his lotus seat" to reach his own Creator, just as the Sarishtedar talks matters to the Collector over the telephone wire. If Brahmā recedes from creation and 'sleeps', the whole creation sleeps with him, and this is as if the Lord Himself is sleeping, enjoying "Yoga-Nidra"—a metaphorical sleep as in the case of the Collector.

Even when the existence of Brahmā is wiped out, the long-established tendency to create is once more exercised by the Lord, and a new Brahmā will always come into being, and this new deputy of the Lord will have his own paraphernalia of the seven Rsis, the fourteen Manus and others necessary to propagate the world, like the section-heads, clerks and other subordinates of the Collector's deputy appointed for administrative purpose.

Here I must think of another effective example to explain the position of the worlds in relation to God. You have seen the full moon and enjoyed her refreshing rays. You say that the rays touching and comforting your skin do travel from the moon but is the moon deplete of them, since every ray travelled away from her? No, you say they never left, but only they appear to travel from her. This is quite true: the rays never left the moon nor failed to travel earthward, be it an appearance as you say.

Similar is the case with the *Māya-Sakti* of God. This has a twofold aspect as in the case of moon's rays. That aspect of *Māya* which is inseparable from Him and which is His own spiritual power provides Him with consort, residence and attendants, nay, a very world for Him out of its own essence and splendour as stated already and that aspect of it which appears to turn away from Him and which is the reflected Deluding Potency of the Lord gives birth to the creation and its worlds and Brahmā, the accredited Creator is at the turning-point.

As such, Brahmā and the worlds take their stand in *Māya* itself, and when Brahmā sleeps the worlds and "all things manifest are swallowed

up in that unmanifest *Māyā*", which always co-exists with Him. What is the position of these worlds if they are not but a small speck in that infinite expansion of *Māyā* and, therefore, of God? It is for this that God is said to hold the worlds in His belly. If they are said to be outside also, it is similar to saying that the moon-beams are with the orb and away from it also. This twofold aspect indicates the sovereign *Yoga* of the Great Lord, who says in the same breath "All beings abide in Me" and "Beings have no stay in Me."

Now since the world-creating aspect of *Māyā* is said to be that which appears to turn away from the Lord and since this turning away is clearly false and bespeaks ignorance, it is plain enough that the whole creation is subject to this ignorance, and that even Brahmā, who manipulates creation, posting himself at the turning-point, is not free from it.

The sprout easily forgets the seed, as in appearance, though never in essence, they are poles apart, and Brahmā and his Lord are situated likewise in the relation of sprout and seed. Many are the times that Brahmā erred, most grievously also as in the case of Prahlāda's father in conferring strange boons on him as if he himself was the Lord, forgetting, for the time being, his own small position and brief authority derived from the Lord, and many times the Lord Himself had to interfere to make amends for his follies. Brahmā is thus the egoistic or *Ahankarā* aspect of the Lord, who, like the Collector in the illustration, does not trouble Himself with the creation-routine, but leaves everything to His deputy and suffers him to say "I create", although He is the real Creator as indicated in His own words "Taking hold of My Nature (aspect of *Māyā* apparently moving), I pour

out, again and again, this vast multitude of beings that lie helpless for being enmeshed in it."

Now we shall consider this Brahmā position from another standpoint. It is said that when Brahmā sleeps, Bhagavān Himself will be plunged in sleep, *Yogē* of course, enveloping the worlds in His own belly. Here Brahmā represents the Great Thought of the Lord bent upon creation, and the worlds, the materialized portions of its projection. The sleep of Brahma means the withdrawing of the thought of creation into Himself, when the worlds, which are only its outgrowths or projection, will naturally crumble or dissolve for want of support, having of course then impressions or marks on it. So it is in the Lord that the Great Thought with the world-impressions rests at the time of *Pralaya* or dissolution, and when He brings it into play once more, or, in other words when Brahmā rises from sleep, the impressions of the worlds are there ready for him to be materialized by Thought-Projection.

Thus we see that Brahmā has nothing original to create, and if he found only "three worlds in the hollow of his lotus chamber, he just divided them into fourteen at the bidding of the Lord." The Veda also says that Brahmā has created the Sun and the Moon "as before." It is now these world-impressions that baffle us. They exist and continue from eternity and even our grand seers with all their powers could not trace their origin. For, who can say when the Great Lord thought of Creation for the first time? So it is impossible to conceive the existence of a pure thought untracked by previous world-impressions. So it is that when the new-hatched chicken fears the kite or the new-born duckling takes to water, we are compelled to explain the phenomena

with reference to past impressions in their minds which are only tinnest chips of the Great Thought itself

You must always remember that Brahmā is the child of the Great Effulgence, that Eternal Day which knows no closing, but alas! the long-drawn shadows of Ignorance are already upon him and the Great Thought is now a mixture of light and shade. And when it projects itself for the purpose of creation, are produced Night-Worlds fit for elfs and demons, Twilight-Worlds intended for the lustful giants, Day-Worlds for the gods, Man-Worlds for Manu and others, and so on. All of these are as cloaks to him, outgrowths as I told you, which he wears and shakes off from time to time. Even the brightest of them is not free from the tinge of ignorance, for there is nothing in the creation which does not come under its sway.

There is yet another method in which Brahmā creates. You know he represents the Thought of God, rather, His Thought-aspect. When Brahmā could not start creation for want of initiative, God's instructive words were "Project Thought" (*Tapas Tapa*), which evidently mean "Exert yourself". I told you that God conceived Brahmā for creation purpose and that He is the very essence of Existence, Power, Love and Knowledge. So now when Brahmā, the Great Thought, played upon the Existence or *Sat* aspect in the act of creation, or in other words, when a world for his own existence is thought of, *Satyalo* or *Brahmaloka* came into being. In this world live Brahmā and all those that come up to his standard. When he played upon the Power, *Śakti* or *Tapas* aspect, *Tapaloka* came into being and this is the world of the great and powerful Tapaswis or Ṛsis and of the celibate mendicants, *Saṅgha* and others

When he played upon the Love or Creative Delight aspect, the result was *Janaloka*, wherein live the seven Great Ṛsis and those of their ilk commissioned to generate races. When Brahmā played upon the Knowledge aspect, called also the Great *Mahā*, the Knowledge-World was the result. This is otherwise known as the Supramental World, which is the abode of knowers of God. These worlds, which are a projection or materialization of the Great Thought, uphold the unity of Divine Knowledge and their inhabitants see and know God in His entirety. Ignorance, which is another name of the aforesaid projection or materialization, is only nominal in these worlds and its tinge is not yet dark.

The next world partakes of the nature of Knowledge and Love-Worlds, but is of an inferior nature as both Knowledge and Love receive here the darkening scars of Ignorance. It is practically here that Ignorance works like a prism. Knowledge is no more a unit, but is of a separative nature and Love also, which is tainted, resolves itself into what are known as desires. This world is known as *Svarloka*, and that section of it where Knowledge is highest and desires a minimum, is called *Swarga* (Heaven) and the other section, where desires are prominent and knowledge a minimum, is called *Chandraloka* (Moon-World). The former is the realm of Indra and other gods, who, in spite of their being placed godward by the very high divine Knowledge which they possess, are yet subject to the down-pulling influence of desires, which make them err now and then most egregiously and suffer the consequence. But their knowledge of God is sufficient to bring them in an instant to the Thought of God (Brahmā), from and through whom they get their deliverance.

Persons whose desires are well-directed by divine knowledge and who

have done only pious deeds in their life-time reach this section, and after enjoying the blissful fruit of their actions there, descend again into the man-world for repetition of their deeds to ensure another enjoyment of heaven. The latter, *Chandraloka*, is the abode of the souls of those men whose divine knowledge is compromised by desires and who commit both good and bad deeds while living.

Ignorance or matter, which is superfine in the aforesaid four worlds, say as sunlight, is, in this world, a mixture of superfine and fine, of sunlight and vapour, apparently distinct, though one is the cause of the other. This distinct fine matter, which is only desire materialized, is susceptible of dissolution or reabsorption when the Great Thought is withdrawn, when Brahmā sleeps, and since it entered into the composition of this world, the whole of *Svarloka* will, on account of this ingredient, be swallowed up, as it were, by the terrific fire of dissolution. For you will remember that the Lord Himself calls desire, as the great devourer, *mahāśana* and will it not devour the whole world which is in its grip? It is desire, again, that imparted its devouring nature to the inhabitants of this world in the shape of hunger and thirst.

The next world is one of pure desires, but more materialized,—vapour condensed into fluid,—and desire here goes by the name of *life* as it got the name of *mind* in the preceding world. This is the region of life fluid, "watery" as it is called, and it goes by the name of *Bhuvāloka*. This world, again, comprises two sections: one is the realm of discarnate spirits (*Pretaloka* or *Yamaloka*) and the other is that of the Ancestors (*Pitrloka*), where the departed sojourn before they leave for the Moon-World. Hunger and thirst are the predominant features of *Bhuvāloka*, for it is these in which life expresses itself ever

The world next to this is *Bhuloka* or the world of gross matter,—fluid condensed into solid as water into ice. This is the region of the Earth inhabited by human and other beings living in and nourished by desires, who minister to the needs of the residents of the preceding two lokas and who are 'creatures of gods' ever supplying their demands and ever expectant of their blessings for worldly comforts. Desire crystallized is the feature of this world, which is verily the playground of Devas and Pitrs.

Thus we have seven worlds of Brahma's creation, but we have seven more, which are called nether worlds or Talas, regions in the womb of the Earth, which comprise matter grosser than that of the latter. These are called the sunless worlds, enveloped in intense darkness, where the ray of divine knowledge cannot penetrate, and these are the realms of those whose knowledge of God is smothered or "killed" by the crushing weight of worldly desires.

These fourteen worlds constitute what is known as *Brahmāṇḍa*, which is the result of the projection of the Great Thought. The Lord who conceived the Creator to produce *Brahmāṇḍa* now constitutes Himself as its Preserver and enters into it with the appellation of Viṣṇu. And when its destruction or reabsorption is contemplated, His *Hara* or destroying aspect comes into play and His *Pralaya*-Fire first catches hold of *Bhuloka* with its Talas and extends over and extinguishes worlds up to *Mahāloka*. The residents of this *Loka*, it was said, vacate the same for the time being, unable to bear its terrific heat, and get into the higher proximate world to enjoy bliss with its inhabitants there. The four higher worlds and their residents are immune

The seven
nether worlds
or Talas

God's
Triple function

from destruction, as there is no fire-catching material there, and the latter enjoy "sleep" along with the Lord who 'sleeps' preserving in Himself the impressions of the consumed worlds for future projection or materialization.

All the worlds will cease to exist only when the Great Thought is not simply withdrawn, but dissolved as it were in His Nature. Brahmā will then have finished the tenure of his office, having completed his full hundred years' service. Everything merges in the Nature of the Lord, not in its highest or spiritual potency aspect I say, for it is of His own essence Brahmā and others of his ilk merge

in its higher or unity aspect and Indra and others in its lower or diversity aspect. But since the seed is there, it sprouts again as usual by the Will of the Lord,—now a fresh sprout and a fresh Tree of Life. Brahmā and Indra will be appointed anew and they will rule as usual over their respective worlds till the completion of their respective cycles or tenures of office.

The Lord warns us against this merging in Nature or *Māyā*, as its very nature is to be restless, to "turn away" from Him and to sprout. One should know Him in His essence and surrender himself into His hands to get out of the cycle of births and deaths

A Picture of Kaliyuga.

In a former *Kalpa* there was a Kali Age of the utmost impurity. Men and women were devoted to impiety and all rebelled against the Veda. It was an age of terrible wickedness every man and woman was bent on crime. The sinfulness of the age had stifled religion, the sacred books were all neglected and false teachers had published endless heresies, which they had invented out of their own imagination. The people were all overmastered by delusion and greed had stifled all acts of piety.

No regard was paid to caste or the four stages of life, everyone was bent upon attacking the Scriptures. Brahmans sold the Vedas, kings devoured their subjects, no one regarded the injunctions of Revelation. The right road was any that most took fancy, the greatest pundit was the one who talked the loudest. Any one who indulged in false pretences and hypocrisy was universally styled a saint. A wise man was he who exploited his neighbour, every impostor was thought

a man of virtuous conduct, every liar a wit and was spoken of as a man of parts in those evil days. A reprobate who denied the doctrines of Revelation was an enlightened philosopher and any one with unkempt hair and nails was celebrated in that debased age as a model of mortification.

To assume the loathsome rags and properties of a mendicant and feed indiscriminately on any kind of food was to be an ascetic, a saint, an object of veneration in that age of iniquity.

All kinds of evil-doers were held in honour and respect, and the idlest babblers were accepted as preachers in those miserable days.

The man was everywhere subject to the woman and played the buffoon like a dancing monkey. Śūdras instructed the twice-born in theology and assuming the Brahmanical cord accepted even forbidden gifts. Everyone was given to sensuality, avarice and violence, and flouted the gods, the

Brahmans, the Scriptures and the saints Wives deserted their husbands, however handsome and accomplished, and adored instead any wretched stranger Married women appeared without any ornaments, widows were bedecked with jewels Teachers and pupils were of no more account than the deaf and blind the one would not listen, the other had never seen (realized) A teacher who takes his pupil's money but does not rid him of his doubts falls into an awful abyss of hell Father and mother call up their children and teach them the duty of filling their belly

People would talk a lot about *Brahmajñana*, but in their greed they would kill a Brahman or their own *guru* to gain a cowrie Śūdras dispute with the twice-born "Are you any better than we are? Anyone who understands theology is as good as the best of Brahmans, thus they insolently scoff

Lecherous after their neighbours wife, clever only in trickery, clasped about with ignorance, violence and selfishness, these are the men who are reckoned as theologians and philosophers. I have seen the work of the Kali age Taking themselves and dragging down others who were keeping the path of virtue, they who criticize the Vedas by recourse to sophistical reasoning spend a whole *kalpa* in each abyss of hell People of low caste, such as oilmen, potters, dog-feeders, members of savage tribes and distillers of spirituous liquors, who on the death of their wife or loss of their household goods shave their heads and turn religious mendicants and make Brahmans bow down at their feet, such men by their deeds ruin themselves both for this world and also for the next The Brahmans are unlettered, greedy and sensual, dissolute, stupid and the husbands of Śūdra women Śūdras practise prayer, fasting and all other religious

observances and taking the highest seat expound the Purāṇas Everyone practises the duties of some other station of life than his own and the endless perversions of morality are beyond all description

In the Kali Age different castes are confounded together and every one is a law to himself Men practise sin and reap its reward in trouble, terror, sickness, sorrow and bereavement Overcome by delusion, they walk not in the path of Hari's service, such as is approved by the Scriptures and conjoined with dispassion and knowledge, but invent diverse ways of their own

Recluses build themselves costly houses and are carried away by sensuality forgetful of self mortification. Ascetics amass wealth, householders become puppers the perversities of the Kali Age are beyond all description They turn out a well-born and virtuous wife and bring home a servant-girl in violation of family usage A son obeys his father and mother only so long as he sees not the face of a wife as soon as he takes a fancy to his wife's kinsfolk, he looks upon his own family as his enemies Kings, devoted to criminal courses and with no regard for *Dharma*, oppress their subjects with unrighteous judgments The meanest churl, if he is rich, is accounted noble, a Brahman is known only by his coid, and any naked wretch is an ascetic

Anyone in the Kali Age who rejects both Vedas and Purāṇas is held a worshipper of Hari and a veritable saint Of poets there are multitudes, but generous men who patronize them are not heard of in the world Of critics there are any number to be found, but there is not a single man of gifts In the Kali Age famines are of frequent occurrence and

the people perish miserably for want of food.

In the Kali Age the whole universe is saturated with hypocrisy, violence, pride, enmity, heresy, arrogance, ignorance, sensuality and every other evil passion. Men practise Devotion, austerities, sacrifice, vows and almsgiving with sinister motives; the gods rain not upon the earth and the rice is sown but does not germinate.

A woman's only ornament is her hair and she is sorely a-hungered, the poor are in distress, but are intensely selfish. Fools seek happiness but have no regard for *Dharma* (which is the only means of attaining happiness) their narrow mind is hardened and knows no compassion. Men suffering from disease find no rest anywhere, but only in self-conceit and unnecessary wrangling. Life is short, men's age extends only to a few years yet in their pride they reckon on outliving creation. The Kali Age has unsettled mankind, lustful men spare not their younger sister nor daughter. There is no contentment nor consideration, nor coolness of mind, men of all castes have taken to begging (have no scruple in accepting gifts) the world is full of envy, censoriousness and greed, placidity of temper is obsolete. Everyone is smarting with sorrow and bereavement, all thought of the duties connected with caste and stage of life is abandoned. Men are so niggardly that they ignore all self-denial, charity and kind-heartedness, torpor and dishonesty have grown beyond limit. Men and women alike, all pamper their body and slanderers are sown broadcast.

The Kali Age is a mine of impurity and iniquity, but it has one enormous advantage—deliverance from the world is easy in this age. Salvation, which was attained in the ages of Satyayuga, Tretā and Dwāpara through solemn worship, sacrifice and yogic practices

respectively, is attained in the Kali Age only through Hari's Name.

In the Satyayuga every one was spiritual and wise and crossed the ocean of worldly existence by meditating on Hari. In the Tretā Age men performed many sacrifices and dedicating their actions to the Lord so accomplished their course. In the Age of Dwāpara men had no other course save the worship of Śrī Rāma's feet. In the Kali Age men sound the depths of worldly existence simply by chanting Śrī Rāma's praises. In the Kali Age neither *yoga* nor sacrifice, nor spiritual knowledge is of any avail, man's only hope is in hymning Śrī Rāma. Any one who abjures all reliance on other expedients and prays devoutly to Rāma and sings His praises shall assuredly escape further mundane existence. The power of His Name is the special revelation of the Kali Age. It possesses one special virtue, viz., that in this age virtuous acts done even mentally bear fruit, whereas mental sins do not.

There is no age to compare with the age of Kali. In this age, if a man is endowed with faith and devotes himself to singing Rāma's holy praises, he crosses the ocean of worldly existence without further trouble. *Dharma* has been revealed with four legs in the shape of Truth, Purity, Compassion and Charity. In the Kali Age only one of them, viz., Charity, is the most important to whomsoever God has given, let him practise almsgiving and prosper.

The characteristics of every Age are daily revealed in the heart of every man through Rāma's delusive power. Unalloyed purity of heart, equanimity and wisdom, combined with a cheerful mind, are recognized as the marks of the Satyayuga. A large element of purity—though with some admixture of passion—and general happiness are the

features of the Tretā Age. Much passion, little purity and some ignorance, with mingled joy and terror of heart, are the characteristics of the Dwāpara Age. Excessive ignorance, less passion and universal antagonism are the indications of the Kali Age. The wise bear in mind the characteristics of each Age, and forswearing iniquity devote themselves to religion. The influence of the Kali Age has no effect on him who

cherishes love for Śrī Rāma's feet. A juggler may practise the most wonderful deceptions, but they do not impose upon his own servant.

The good and evil, which are the creation of Śrī Hari's delusive power, can only be overcome by prayer to Śrī Hari. Know this and worship Śrī Rāma, conquering all desires.

(Śrī Rāmācharitamāṣa)

Religion: Its Significance and Need for the World.

BY KAMALAKANTA MOOKERJEE, M. A., B. T.

This is pre-eminently an age of Science. The rapid development of modern science has, to a considerable extent, checked the spirit of religion. The trend of modern thought is pre-eminently prosaic and materialistic. Art, literature, philosophy and religion are all being tested in the crucible of scientific criticism. The practical concerns of life—the fever and fret of it—have given a set-back to the current of man's reason and imagination. This so-called antagonism between science and religion has been a great factor in driving people to vain scepticism and atheism and they are denouncing religion as mere superstition and morbid sentiment, or as the invention of priests or other self-seeking individuals or at best they regard it as a mere artificial result of civilization. But, in truth, there can be no opposition between science and religion. The spirit of this hostility is not, however, grounded upon the actual facts of the case but upon the narrow-mindedness and idiosyncrasies of a particular group of scientists or religious teachers. In the latter half of the nineteenth century, for instance, science treated its subject-matter in such a way as to leave no room for religion. Or, if we trace our investigation

far back into earlier periods still, we come across the same spirit of antagonism between the two. The influence of the Renaissance made this opposition more acute. The scientific people in those days were filled with pride and felt that they could do without religion. It was not until the influence of the Reformation began to make itself felt that the way was opened for a happy reconciliation between science and religion. When science attains its highest summit of truth, the situation is gradually changed and there is found to be no hostility between the two, but rather they are regarded to be complementary to each other. Science is taken to be a friend and ally of religion and it is found that the province of the one does not overlap that of the other.

It is a fact admitted on all hands that religion, though in a very crude form, precedes science as well as morality. We come to find in the history of mankind that even the most primitive and uncultured races have attempted some sort of religious worship or have observed some form of religious rites or other, even at a stage when they were lacking in any 'Scientific Culture'. In the words of

a great scholar, "With all peoples, the origin of science can be traced from their religious views. Myths and legends are the original forms which prompted men to cultivate a scientific spirit." Again, the fact of the priority of religion to morality is expressed in these words of Hoffding "Religion in its lowest forms cannot be said to have any ethical significance. The gods appear as powers on which man is dependent, but not as patterns of conduct or administrators of an ethical world-order." Now our business in this short paper will be to consider what religion truly signifies and what place it holds in the life of man.

Man is a rational self-conscious being, and this entails upon him something higher to live for than mere physical pleasures. He has, no doubt, inherited some of the animal instincts and blind impulses from the lower order of beings whence he has emerged, but he is distinguished from the latter by the possession of reason and judgment. Like an animal man hunts, kills, roams in quest of food and does other cruel and immoral things for the attainment of his physical and momentary pleasures. But these tasks do not wholly exhaust the life of man as man.

A higher nature of man, however, is revealed in his spiritual characteristics. In the very notion of man as a spiritual, self-conscious being there is already involved what is termed by Caird 'a potential or virtual infinitude'. Nature and man, being both finite and relative, fail to satisfy man fully. He must needs attain the Infinite and Absolute, beyond natural objects. As contrasted with Nature and other inferior grades of creation it is the special prerogative of the human mind "to be in virtual possession of a kind of infinitude". Man has the power "to transcend the bounds of narrow individuality to find himself

in that which seems to lie beyond him". As Caird puts it, "there is that in man which forces him to rise above what is material and finite and to find rest nowhere short of an Infinite All-comprehending Mind." This religious spark is original and universal, and is ingrained in the very nature of man. This demand for the Infinite is no less urgent upon him than his hungering for food and thirsting for drink. This conscious or unconscious quest for the Absolute,—this cry of the Finite for the Infinite,—this "transcendence of all that is finite and relative",—this elevation of the finite spirit into communion with an Infinite and Absolute spirit, this tension of feeling between the actual and the ideal, is what we mean by 'religion',—which is thus involved in the nature and characteristics of human beings. "Man's unhappiness", as Carlyle says, "comes of his greatness: it is because, there is an infinite in him which, with all his cunning, he cannot quite bury under the finite."

Strictly speaking, it is very difficult to set forth a correct and accurate definition of religion. Of course, it may seem very odd that a word so repeatedly on the lips of men and denoting one of the most obvious phenomena of human life, should be so inconceivably difficult of definition. None of us probably can get along without using this term, yet when asked just what we mean by the same, very few of us can tell. The reason is not far to seek. Edward Caird in his Gifford Lectures on "The Evolution of Religion" argues that "it must be almost profitless to seek for a common formula which will fit all forms of religious expression, from the superstitions of savages to the loftiest and most spiritual faiths of mankind. For we are necessarily driven, in that case, to define in terms of the lowest or most rudimentary forms and the beggarly elements reached along such a path would be entirely useless in the

interpretation of the higher levels of religious experience." The fact is that religion is extraordinarily wide in range and diversified in character. It has spread all over the earth and assumed an almost endless variety of forms. It extends its sway over all lands, all ages and all people. Still it is the same in no two countries, no two generations, not even in two men! There is accordingly of necessity an enormous difficulty in finding one single expression which compounds and suits the vast variety of forms assumed by the religious life. Hence all definitions of religion that have been put forward by different men are more or less arbitrary and they should be taken rather as postulates than as axioms. Any satisfactory definition of religion must be derived from a consideration of the whole course of its history viewed as a process of transition from the lowest to the highest—which is a very hard task indeed.

Nevertheless, we can attempt to gain some insight into the real nature of religion by the examination of some of the tentative and provisional definitions that have been offered. Among the innumerable definitions of religion that have been suggested, those that have been most frequently adopted for working purposes by anthropologists, are Taylor's and Frazer's. To Sir S. B. Taylor, we owe the term 'animism', in which he sums up savage philosophy and religion. According to him, the foundation of primitive thought on these subjects is the idea of the soul, spirit or ghost. Animism is a conception of the world and is not, in and for itself, a religion. Its peculiar characteristic is that it explains events through the interpolation of spirits, of personal beings. Hence Taylor in his 'Primitive Culture' proposes as a minimum definition of religion "the belief in spiritual beings". Objections to this definition on the ground of incompleteness are firstly, that besides belief, practice must also be reckoned

with, and secondly, that the outlook of such belief and practice is not exclusively towards the spiritual but is likewise towards the 'quasimaterial'. The merit of this definition, however, lies in its 'bilateral form', which distinguishes between the religious attitude and the religious object to which the former has reference.

Sir J. G. Frazer in his "Golden Bough" understands by religion "a propitiation or conciliation of powers superior to man, which are believed to direct and control the course of nature and of human life." Frazer goes on to explain that by 'powers' he means 'Conscious or personal agents'. Here he definitely opposes religion to magic, which, according to him, is based upon the assumption that the course of nature is determined not by the passion and caprices of personal beings but by the operation of immutable laws acting mechanically.

Frazer's definition, no doubt, improves on Taylor's in so far as it makes worship integral to religious attitude. But by regarding the object of religion as necessarily personal, he excludes much of the rites of primitive people. Further in maintaining that the powers recognized by religion are always superior to man, he restricts this definition, and takes no notice of a host of practices observed by the primitive races.

Religion has also been defined by Dr. Martineau in his "Study of Religion" as "man's belief in an everlasting God—that is, a Divine Mind and Will holding moral relation with mankind." According to Schleiermacher, it is a "feeling of absolute dependence" upon some Invisible Power (or Powers) mightier than man himself and conceived as directing the course of Nature and the destiny of man, who has derived his existence from the same Power. Otto in his "Idea of the Holy" prefers to substitute the term 'Creature

consciousness' or 'Creature feeling' for the 'feeling of dependence'. "It is the emotion of a creature abashed or overwhelmed by its own nothingness in contrast to that which is supreme above all creatures"

From the above, it is clear that the different definitions of religion lay stress on the different elements of mind according to the predilections of their authors. One calls it a mere 'belief' or 'knowledge'. One terms it a 'feeling', while another emphasizes the volitional or conative factor in religion. But the fact is that religion is neither a feeling alone, nor knowing, nor willing by itself. It is the attitude of the whole self wherein all the aforesaid elements are intermingled. It is an attitude of reverence, awe, admiration, gratitude, trust, reliance, humble submission, love and hope, issuing out of the idea of God as the author and ruler of the universe, as the guide and guarantee of men, as the guarantee of their freedom and the pledge of their immortality. It expresses itself in conduct calculated to bring the will and character of men more and more into harmony with those of God. It is generally found that in almost all forms of religion man seeks to establish a helpful relationship between himself and higher powers. Thus, the old belief that 'fear made the gods' is obviously erroneous. For we all know that fear is the emotion which corresponds to the instinct of flight from, and not of approach to, God. If fear alone would dominate religious attitude, no helpful relationship would then be established. Hence it would rather be more correct to assert that wonder and awe made the gods..., 'fear' being of course one of the elements present in the emotion of awe.

Now in religious attitude, this impulse to form a relationship with God and secure satisfaction thereby, proceeds from a felt need. The presence of this

need, however, is significant of an incompleteness on the part of the subject which experiences it and it also signifies "some uneasiness or lack of harmony which the individual strives to change into a state of satisfaction". Were man a being spiritually complete or, as Caird says, "were he doomed to remain for ever unconscious of his own defects", then, in neither case, would the motives which prompt a religious attitude be present. Man would not strive to link himself to higher powers or, in other words, he would be utterly irreligious. Thus, the universality of a felt need is the secret of the universality of the religious attitude. We try to make good the wants and imperfections inherent in our nature by striving to produce in ourselves what is already realized in the God of religion. Hence is the appropriateness of Hoffding's definition of religion as the "belief in the conservation of the highest values". By this is implied that religion gives us an assurance and guarantee that what we consider to be the most valuable of all things in life will not be lost. We value, for example, most of all, truth, beauty and goodness—*Satyam, Śrām and Sunīlām*. The God of religion, therefore, will be the guarantee for us that these highest ideals of ours are not dreams or airy nothings, but that they are already realized in the Creator—the sustainer of the universe. Hence we are inclined to characterize God as the embodiment of Truth, Beauty and Goodness.

Now religion, as we have already mentioned, assumes manifold forms. We come across varied types of religion existing amongst the different nations in different ages. The higher religions have all developed on a pre-existing basis in response to an impulse of the religious spirit seeking better self-expressions. They have grown out of primitive religion and all of them exhibit traces of their lineage. The earliest stage of religion

seems to have been animistic as Taylor has indicated. The transition to the more developed stages was the outcome of the various social changes of mankind, which were reflected in the growth of man's inner life. The old Fetishism and Spiritism with its multitude of indefinite powers and capricious demons no longer suited man's better ordered life and its varied interests. The larger and more constant values of social order, required divine beings capable of responding to its wants, and the rise of Polytheism was the direct answer to these religious demands. The polytheistic system of religion was the expression of man's vision of the world—a world of diverse departments and manifestations. People adored at this stage the spirits which were thought to reside in natural objects such as the sun, the moon, the river, the mountain and so forth and they tried to propitiate them by means of sacrifices, incantations and various other rites and ceremonies. Religion at this stage is rather an attitude of fear than of reverence and love. Besides, it is a tribal concern rather than a universal affair. Our Vedas reveal to us a stage of Polytheistic religion where the gods retain traces of their original connection with the powers and forces of Nature. Many of the greater gods in other religions, too, have a close connection with the phenomena of Nature and show traces of this relationship. Thus, for instance, the Egyptian 'Ra' and the Babylonian 'Shamisp' are sun-gods. The Greek 'Zeus' to whom corresponds our Vedic 'Dyaus' is a sky-god, and also the 'Ushas' of the Vedic Hymns is a dawn-goddess.

As the social life gradually expands, its values become more varied and the representations of the gods correspondingly gain in content. A god takes on new qualities and aspects in response to the needs and desires of

worshippers and this process appears in all religions. Few gods, for example, have acquired so varied qualities and offices as the Greek 'Apollo'. His identification with the Sun is comparatively late and his original character is obscure. But he came to figure also as the 'lord of flocks and herds', the master of oracles and prophecy—the 'god of healing, purification and of poesy'. Thus the imaginative process which predicated diversified attributes to a deity at the same time, expressed the interests and aspirations of his worshippers. And the cultus was the chief medium by which these tendencies were developed and took concrete forms. There are other types, too, such as Pantheism, Mysticism, Monotheism and so forth. When with the gradual advance of reflective thought and spiritual culture, people grow dissatisfied with animal sacrifices, obscure writings, or cumbrous and superficial ceremonies, they turn to the worship of one Supreme God who holds moral relations with man, and they hope to obtain salvation by obeying His commandments. In many they find the manifestations of the One, and they become soon directly conscious of a unity pervading the whole cosmic order.

The trend towards Pantheistic thought works itself out more readily when the gods are not sharply defined in their specific characters and attributes. This specially was the case with the Vedic gods, inasmuch as the qualities of the one were often transferred to another. In the Avatāras of Viṣṇu, for instance, one God assumes many different forms. So by an easy process of transition the Pantheism of the Upaniṣad and of the Vedānta is reached. Religion at this stage is a sublime attitude of love, hope and reverence, and it becomes universal instead of remaining only tribal. The ultimate goal of the Indian Vedas, or *Vedānta* as it is called,

is Pantheism—which proclaims the Absolute identity of man with the one Individual Being. All cosmic and psychical phenomena are unified in the one Real Being. *Ātmā* and *Brahma*—the soul and the Absolute—are identical ('*Tattvamasi*'—that art thou). The multiplicity of the world is only *Māyā* (illusion) and it disappears with knowledge. "The gods of the earlier religions gradually dissolve into floating appearances of the single and ever-present soul of things (*Ātmā*). The distinction between the worshipper and the worshipped, which seems so essential to the religious attitude, dwindles and fades, till the Hindu thinker recognizes that he is one with the All—and that there is One Being and no second, *Ekamevādewityam, Sarvam khalvidam Brahma*.

Monotheism, again, is a late phenomenon of religion. The spirit and meaning of religion attain their fullest and best expression only in some form of monotheistic faith. Polytheism disperses religious interest; intimacy of worship and the confidence of trust are only possible when there is one and only one object of religious Devotion. Monotheism is the ripest expression of religious consciousness. It rests on the conviction that the ethical and religious values must have a sufficient ground, and that this is the one God on whom all existence and value depend.

Mysticism also, though individualistic in character, is the outcome of a longing for direct and intimate communion with the Divine. The Hindu *Yoga* is such a method of inducing religious ecstasy by means of concentration and absorption of mind. The *Yogi*,

for others, is supposed to be a supernatural being to whom God reveals Himself in His true identity.

There may, indeed, be people whom the conflict of these sorts of revelations depicted in the scriptures of the world, makes hostile to and suspicious about the authority of the prophets and the gospels. Consequently they cast off their religion as a mere hoax or a piece of humbug or stupendous nonsense. They begin to make a hell of this life and prefer worldliness to divine bliss, material prosperity to spiritual purity. This stage of sheer doubts and disbeliefs is certainly a very dangerous one in the sphere of religion.

But the fact is that religion is too precious and deep-rooted an element to be so easily discarded. After all, it is the last solace of mankind. To deny God and his principles is to take away all meaning from life. Life without religion is an empty abstraction. Religion forms a part and parcel of human nature—it is a necessity of the reason with which every man is endowed. Had there been no such thing governing the inner life and destiny of man, selfish gratification of desires would be the goal of life, flesh would be the object of worship, character would be at a discount, immortality would be reduced to a fiction, virtue would consist in unscrupulous pursuit of momentary happiness, gold—and not God—would be the highest deity. Above all, the existence of life itself would have been precarious, and this earth would not have been worth living in but a hell of endless sins and vices.



The Kalyana-Kalpataru



Śiva swallowing the Poison.

Acharya Sankara on Sanatana Vedic Dharma.

Śrī Nārāyaṇa, the Primal Being, is wholly beyond (untouched by) *Māyā* ; the universe is a product of unmanifest *Prakṛti* ; celestial regions like heaven, etc., and this terrestrial world consisting of the Seven Dwīpas (continents) are parts of the universe.

Creating this world, God, who desires its protection, created first Prajāpatis (lords of creation) like Marichi and others and taught them the *Dharma* of *Pravṛtti* (*Karmayoga*) as laid down in the Vedas.

Then He created Ṛṣis like Sanaka, Sanandana and others and instructed them in the *Dharma* of *Nivṛtti* (*Jñānayoga*), the characterizing marks of which are Knowledge (*Jñāna*) and Dispassion (*Vairāgya*).

There are two aspects of *Dharma* as laid down in the Vedas: one of them relates to worldly life (*Pravṛtti*), and the other to secession from worldly life (*Nivṛtti*).

That which is the cause of the maintenance of the world and is the direct cause of the worldly growth and salvation of individuals, and which is practised by followers of Varnaśrama-Dharma, such as the Brahmins, etc., who are interested in their spiritual welfare, is called *Dharma*.

After ages, when righteousness began to give way to unrighteousness—the origin of which lies in the fading of the light of Knowledge in people who are expected to observe the practices of religion, through growth of worldly desires—and evil

began to predominate, Bhagavān Viṣṇu, otherwise known as Śrī Nārāyaṇa—who is the Primal Creator and is also interested in the preservation of creation—manifested Himself in the Self-evolved (hence Divine) form of Śrī Kṛṣṇa, through Devaki and Vasudeva, for the protection of the representatives of *Brahma* on earth, viz., the Brahmins, and their Brahmanhood, which is a well-known fact. For in the protection of Brahmanhood alone, lies the protection of Vedic Dharma, because the various divisions of Varnas and Āśramas (orders of society and stages of individual life), which are the corner-stone of Vedic Dharma, are dependent on this (protection of Brahmanhood).

That Lord, the eternal and perfect embodiment of all the Divine attributes of Knowledge, Authority, Power, Strength, Vital Energy and Glory, although unborn and imperishable, master and lord of all creation, eternally pure (free from the contamination of *Māyā*), awakened and free from bondage, yet controlling His *Vaiṣṇavī Māyā* (Divine Energy), which is the primordial *Prakṛti* (cause) consisting of the three Guṇas (material forces of Harmony, Activity and Inertia), appears through sport as having been born like ordinary mortals and showing His grace on them.

Although He is free from any personal motive, yet only as an act of mercy on Jīvas merged in the

ocean of *Māyā*, and considering that an ideal accepted and put into practice by a person who has acquired a position in society through his exceptional qualities of the head and heart will propagate itself and get easily accepted by the world at large, the Lord delivered His divine Discourse on both the aspects of Vedic Dharma (*Pravṛtti* and *Nivṛtti*) to Arjuna, who was plunged as it were in an ocean of grief and infatuation (on the eve of the historical battle of Kurukshetra).

Bhagavān Vedavyāsa, who was omniscient, recorded the teachings of the Lord on both these aspects of *Dharma* exactly as they were delivered, in the form of seven hundred verses known as the *Gītā*.

Thus the *Gītā* embodies the very quintessence of the Vedas and its meaning, therefore, is very difficult to understand.

In short, the object of the *Gītā* is to bring final beatitude, that is to say, complete cessation of worldly existence with its causes. This final beatitude is attained through the *Dharma* known as realization of Self through renunciation of all activity.

Referring to this object of the *Gītā*, the Lord Himself says in the *Anugītā*: "To bring the aspirant to a realization of the supreme state of merging in *Brahma* (final liberation), the *Dharma* (of Self-knowledge as enunciated in the *Gītā*) alone is capable."*

Again, it is stated there: "He who pursues neither *Dharma* nor *Adharma* and has renounced good

and evil both, and suspending his thought silently absorbs his mind in *Brahma*, who is the sole substratum of the world, alone realizes *Brahma*.

It further says: "The mark of Knowledge is renunciation (*Sannyāsa*)—
'ज्ञानं संन्यासलक्षणम्'.

In the *Gītā* also, the Lord tells Arjuna in the end: "Abandoning all duties, come unto Me alone for shelter."†

The *Dharma* of *Pravṛtti* (worldly life), the end of which is worldly prosperity (*Abhyudaya*) and which has been laid down for the various *Varnas* and *Āśramas*, although it is a means to the attainment of happiness in heaven, is nonetheless conducive to the purification of the heart when performed without desire for fruit, and as an offering to God.

Thus, this *Pravṛtti-Dharma*, being an indirect means to the attainment of Knowledge,—qualifying as it does an individual possessed of a pure heart for the pursuit of Knowledge,—becomes a means of attaining final beatitude.

Keeping this object in view, the *Gītā* says: "Placing all actions in *Brahma*" (*ब्रह्मण्यथाय कर्माणि*)....., "the Yogīs perform action for the purification of the self."

Thus the *Gītā* brings out, first, the two aspects of *Dharma* whose object is attainment of final beatitude, and secondly, reveals in particular the Truth about supreme *Brahma* known by the name of *Vāsudeva*.... He who can truly understand the meaning of the Scripture realizes all the *Puruṣārthas* (objects of life).

(*Introduction to Bhāṣya on Gītā*)

* 'स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने ।'

† 'सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।'

The End of Religion.

हिरण्यमेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

(*Isopanishad*)

The difference between the means and the end is contingent and not ultimate. The one culminates into, and essentially abides in, the other. Historically, religion is an attitude towards God or a means to have communion with Him. But philosophically, religion and God are one; God is the end of religion. A religious life is to realize God in one's self. It is a complete identity between the devotee and the deity.

The quest of the end is inevitable. God has planted eternity in the heart of man. This spark of the infinite seeks its expansion, and unless it reaches its source it finds no rest. The power that projects itself in the manifold beings of the world also inspires and prompts them to search, know and realize it. So, man is essentially religious and he sincerely feels that there is an ideal state of existence which he has to attain to. But he also discovers, to his great astonishment, that it is hidden in its own brilliance, the dazzling light of which has paralysed his vision. Under this circumstance he collects his faith in the all-sustaining deity, who presides over and is the essence of that ideal state, and bursts forth in a genuine prayer. Prayer is not always a helpless submission, but often a bold inquisitive

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appeal to the deity to reveal its true form to the aspirant.

The real end, however, cannot be revealed to all at once. One cannot see through the dazzling circle of brilliance unless he approaches it with a sincere and pure heart and is taken into confidence by the deity. It is only through deep devotion and constant meditation that he obtains a vision with the help of which he can have a glimpse of the deity. Intellect alone is quite lame unless it dissolves itself into *Yoga* or a communion with God.

The revelation of the end is not in one single instalment. The aspirants are at different stages of evolution. Only that aspect of it is visible to them, which they can understand. In the physical world, all beings are governed by three qualities—intelligence or light, passion or activity and inertia or darkness. Beginning from the lowest rung of evolution, those who are dominated by inertia or darkness live purely on a physical plane in a dormant condition and are susceptible to the darkest forces of nature only. Those in whom passion predominates live on a higher level and can see more active forces of nature. And those whose vision is lit up with intelligence can see the bright forces of nature.

The worship of the bright forces of nature by the intelligent section

of humanity represents a stage in the evolution of religion, which may be styled as Devavāda or the worship of nature-gods. It is free from primitive animism and black magic, which are pseudo-religion and a great impediment in the smooth sailing of the religious instinct. But the worship of nature-gods is also an imperfect approach to the end, because it is concerned only with the external appearance of the deity and its fragmentary realization. The sense of the essential unity is wanting. This approach is desirable, because it is motivated by a religious instinct and an inclination towards the deity. But the method applied here is improper. The relation between the devotee and the deity is mostly commercial and not that of pure love and selfless devotion. Impelled by overwhelming passions people approach gods and, under natural laws divinely ordained, they get the objects they hanker after. But the result falls greatly short of the reality. They obtain the temporal and miss the real. Again, there is one psychological crisis implied in this stage. The worshipper of nature-gods feels himself dependent on them. The entire felicities of life are supposed to be conferred on him by gods in lieu of prayers and sacrifices offered to them, and not as due share of man dispensed by Providence. When this situation is realized by the devotee, he smarts and pushes his claims further.

The next stage in the march of religious life is Vedavāda (Vedism) or ritualism. It means that the letters of the Vedas (holy scriptures) are all-powerful and the guiding force in

the universe. One who employs them properly can fashion his own destiny quite independently of any spiritual help. Through the use of the scriptural utterances the gods can be coerced and compelled to yield results desired by the sacrificers. This is an attempt at self-assertion and independence. But this leads to another extreme. Man begins to cherish an over-confidence in his own egoistic capacity and material resources at his command. He also ceases to believe in the universal reality as the source of all. The Karmakāṇḍis and materialistic activists tend towards this attitude. Bhagavān Śrī Kṛṣṇa in the *Gītā* passes a very destructive remark on egoistic ritualism. "The ignorant who revel in the letter of the Vedas indulge in flowery speech and say there is nought else. These souls are steeped in desires with heavens as their goal. This flowery speech, prescribing manifold ceremonies for securing enjoyment and power, offers rebirth as the fruit of action. In these devotees of pleasure and power, whose hearts are captivated thereby, the understanding of resolute determination in tune with the Divine is not to be found."

(B. G. II. 42-43)

The minds of those who hanker after pleasure and power are always busy in preparing schemes for their acquisition. Consequently, they become absorbed in the bewildering flux of sense-phenomena, which keeps them always restive. Their understanding gets lost in the labyrinth of desires and they become unable to regain their mental poise, which is so necessary for the achievement of the real.

The veil of polytheism, mechanical ritualism and blind activism must be lifted up before one gets into the proper zone of Godhood. One has to go deep down and seek the source of his very being, which is also the source of external pleasure and power. Lord Śrī Kṛṣṇa says: "I am the lord and enjoyer of all sacrifices. They who do not know Me fall from the real." (B. G. IX. 23). Mechanical prayer, fasting and ceremonies do not constitute religion. Religion is not even a creed or code. It is an insight into reality.

Now the problem is, how to reach the ultimate end? One would suggest that through the intellectual analysis of the universe man can realize the reality. No doubt this attempt supplies a number of details about Nature and society and thereby enriches the material resources of man. It is also true that these details are quite useful in his worldly affairs. But no amount of worldly wisdom comprising a knowledge of the physical and social sciences can lead the aspirant to his final goal, which is super-physical and beyond the reach of mental speculation. Even the best form of psychic discipline can serve only as a means, which stops short midway in the path of religion.

The real end can be realized through spiritual intuition only. The mental medium between man and God must be set aside. It keeps the sense of duality always alive and separates man from God. At the time of union it outgrows its purpose and is left far behind. The experience of the real through intuition is a mystic experience that surpasses all analytical speculation

concerned with perceptual and conceptual knowledge. The highest and the eternal reality is subtler than even the unmanifest Matter, which is the ultimate reach of mind.

When Godhead is realized in one's life through intuition—the integrality of the whole being—one is convinced of his identity with the supreme reality and through it with the entire universe. He sees the omnipresence of God in all creatures and regards Him the only motive power behind the endless flux of phenomena. Thus the realized soul becomes in tune with the infinite and enjoys eternal peace and joy.

This is the spiritual ascent of man, which frees him from the limitations of the imperfect material world. But it is not an abstraction quite detached from the concrete experiences of life and out of the society in which man is born. With all the purity of soul, sense of Godhead and the power of conviction the realized soul has to descend into his surroundings to revitalize and spiritualize it. The imperfection of the social structure is a challenge to those who have secured spiritual strength and integrity of their being. They have to help the process of God that is being realized in the world and contribute to the establishment of His Kingdom on earth. This is possible only when the realized man discharges all his social obligations in the light of spiritual Knowledge and helps the less developed soul in the quest of the real. The individualistic conception of emancipation is rather selfish and leads to indifference and a misanthropic attitude towards the world.

Really speaking, no individual is perfect unless the whole humanity is perfected. Altruistic religion is the only true religion, which helps not only the cause of the individual but leads the whole

society to perfection. The individual realizes his end in the service of all—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(Gītā)

Dharma and Swadharma.

BY HIRENDRA NATH DATTA, M. A., B. L.

The Blessed Lord, speaking of *Dharma*, says in the *Gītā*:—"I am the source and support of that *Dharma* which is eternal and which leads to endless bliss, as also of the Veda, which is immutable and imperishable."

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखरयैकान्तिकस्य च ॥

(Gītā XIV 27)

This exalted *Dharma*, spoken of by Śrī Kṛṣṇa, can only be attained by following one's *Swadharma*. So the *Gītā* says that it is far better to pursue one's *Swadharma*, even should it end in disaster, than to resort to the *Dharma* of another—

‘स्वधर्मो निधनं श्रेयः परधर्मो भयावहः ।’

This is repeated in another form towards the close of the 18th chapter—

‘श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।’

"Better to follow one's own *Dharma*, though devoid of merit, than the well-discharged *Dharma* of another."

Now what is this *Swadharma* on which the *Gītā* insists so much ? The interpretation ordinarily put is the *Dharma* laid down for the particular caste and order to which

the individual concerned belongs—that is to say, his *Varṇāśrama-Dharma*. Were we, however, to look to the context where this question arose in the *Gītā*, it will become evident that the word *Swadharma* is to be taken in a catholic and cosmopolitan sense. Otherwise the *Gītā*, which is the Bible of Humanity, will have to be restricted to the narrow limits of a sectarian text-book, which it certainly is not. For are we to understand that all the tribes and nations and denominations which are outside the pale of Hinduism have no *Swadharma*, no canons of duty which they are to follow ?

It will be recalled that Arjuna—who was a Kṣatriya and the generalissimo of the Pāṇḍava forces drawn up on the field of Kurukshetra—at the sight of relatives and friends ranged on the other side, had a fit of malaise; so that casting aside his bow and arrows, he sank at a corner of his car with sorrow and sadness gripping his heart-strings—

‘विसृज्य सशरं चापं शोकसंविग्नमानसः ।’

Then the World-Teacher, who for the moment was acting as his Charioteer, thus exhorted him:—

‘धर्म्यादि बुद्ध्याच्छेदोऽन्यत्प्रश्रियस्य न विद्यते ।’

(*Gita* II, 31)

That means that the duty of Arjuna as a Kṣatriya General was to fight, regardless of consequences, those who were on the side of injustice and unrighteousness, even though they were his nearest and dearest kindred. But the *Gītā* has not left the point in doubt and, when speaking of *Swadharma*, it says that it is *Swabhāva-niyata Karma*, that particular line of conduct which the *Swabhāva* or individual temperament (which, of course, he has developed in a series of previous incarnations) of the person concerned has made *natural* for him—

‘स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ।’

Elsewhere in the *Gītā*, it is called *Prakṛti* (inner nature), which, we may be sure, is the same as *Swabhāva*. So we find Śrī Kṛṣṇa reproving Arjuna in these terms:—

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिरूपां नियोक्ष्यति ॥

(*Gita* XVIII 89)

We may ask, why should that be so ? Why should *Prakṛti* prevail where a man or a woman is trying to follow a line of conduct which is counter to it ? Because, nature is stronger than nurture—

‘प्रकृतिं यान्ति भूतानि’

Thus Śrī Kṛṣṇa goes on, “Oh ! Arjuna, by nature you are a fighter: that is your *swabhāvaja karma*. For the moment it is overcome by delusion. Discard *ahankāra*, dive down into yourself and, discovering your true nature, follow it—

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्ववशोऽपि तत् ॥

(*XVIII. 60*)

This is well-illustrated by an incident in G. B. Shaw's well-known drama “*Androcles and the Lion*”. A stalwart Roman soldier by stress of association with meeker men became a “meek christian”. He along with the others was thrown into a lion's cage in the arena to be devoured by the lion “to make a Roman holiday”, before the Emperor who was seated in his chair on a raised platform. Somehow the door of the cage had been left unsecured, with the result that the lion came out and was about to spring on the Emperor. There was naturally much confusion and consternation and stampede and the Emperor was greatly flurried. The meek Christian soldier, who had against his *Dharma* prepared to surrender to the lion's paw, was suddenly roused to action, his inner Ksatriya nature asserting itself, and he picked up a mace from one of the guards and as the lion was on the spring at the throat of the Emperor, he killed it by a single blow. The Emperor out of gratitude not only pardoned the soldier but made him the captain of his Pretorian guards, and he laying aside his unnatural meekness lived thereafter a happy and contented life.

We have been talking of *Swabhāva* or *Prakṛti*, temperament. Now we know that, broadly speaking, there are four characteristic temperaments by the permutation of the three *Gunas*—Brahman temperament, in which the quality of *sattva* is predominant; the

Kṣatriya temperament, in which *sattva* and *rajas* are evenly balanced; the Vaiśya temperament, in which *rajas* predominates; and the Śūdra temperament, which is dominated by *tamas*. Accordingly, as these guṇas dominate, so are the natural aptitudes of Nature's Brahman, Kṣatriyas, Vaiśyas and Śūdras, and naturally their appropriate functions in life vary. So Śrī Kṛṣṇa says:—

‘चतुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।’

Now the natural function of one endowed with the Brahman temperament is instruction (teaching); a Brahman is a born *śikṣaka* and it will be doing violence to his nature if he were made to fight or had to work for a living in the rough and tumble of everyday life. So the natural function of one dowered with the Kṣatriya temperament is protection (fighting). A Kṣatriya is a born *rakṣaka*. He who is of the Vaiśya temperament, his natural function is trade and commerce. A Vaiśya is a born *dhāraka*, and one dominated by the Śūdra temperament is a born *sevaka*—his natural function being service (Farm or Factory labour). So the *Gītā*, in the 18th chapter, says that of the four castes or Varnas, the functions are separate, according to their several temperaments—

शङ्खगण्डत्रियविंशं शूद्राणाञ्च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रसवैर्गुणैः ॥

In the same chapter are laid down in some detail the respective functions appropriate to the four Varnas. But as we are here concerned with principles only, we need not concern ourselves with these details. What I want to emphasize is that all the world over there are only these four temperaments—the Brahmanic, the Kshatriyaic, the Vaisyaic, and the Sudraic—and there is no other, ‘वर्णा नास्ति तु पञ्चमः’. And this is true not only of India but of humanity at large. Each man or woman, to whatever clime or time he or she may belong, is by temperament fitted to be a teacher, or a fighter, or a merchant, or a servant. He can be one or other of these, but he cannot truly be more than one; and should he try to violate the law of his being by combining in himself two or more functions, or if he by faulty social organization is allowed or made to discharge functions which are foreign to his own Nature, he will not only be a social misfit but disturb the harmony of nature. Therefore, the right course for him is to follow his own *Dharma* and not to imitate or adopt the *Dharma* of another.

‘स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।’

These are golden words and should be inscribed on the tablets of our hearts and minds.



Need of Divine help for Protection of Dharma.

BY HANUMANPRASAD PODDAR.

Dharma is eternal. In God's creation *Dharma* can never be wiped out. But though *Dharma* cannot be effaced, there may be a rise and fall in the number of people who follow the path of *Dharma*. When this number rises, it is called the growth of *Dharma*; and when the number falls or becomes very meagre, *Dharma* is said to have declined or come to an end. That is why protection of *Dharma* means the protection, or growth in the number, of people who are devoted to *Dharma*. When there is a growth of unrighteousness in the world either through one reason or through a combination of causes, such as the spirit of the age, evil influences, evil associations or an evil system of government, opposition to *Dharma* or people devoted to *Dharma* begins to be regarded as a sign of progress. The futile attempt to obliterate the memory of God and *Dharma* becomes then the primary object of life of men of the world, deluded as they are by love of pleasures and devoted to a life of enjoyment. Through a perverted judgment, they no doubt do this with what they know and realize to be the best of motives. Under the circumstance it is no use opposing or instituting legal proceedings against them or attempting to bring home to them truths which can be realized only through faith and discipline. So long as there is no change in their outlook they will never give up their ways and will regard it as a sacred

duty to continue their activities, either by recourse to unimpeachable methods such as the practice of austerities and renunciation, etc., or through ordinary or undesirable methods such as the use of fraud, force or strategem. Under such circumstances, if there is anything which can really change their outlook, it is nothing but the practice of adoring and propitiating God, undertaken by pious and devout men. In ancient times, our venerable R̥sis very often used to take recourse to this sovereign remedy and invariably succeeded in gaining their object, viz., re-establishment of *Dharma*.

Unrighteousness is growing by leaps and bounds in the present-day world, and the number of people who are opposed to Religion is steadily on the increase. The majority of public speakers, leaders of thought and educational institutions of the present day have taken it upon themselves as a matter of duty to propagate the message of irreligion and guide men along this path. That is the reason why the spirit of *Dharma* is steadily declining or disappearing; but people seem to be growing indifferent even about propitiating God and seeking Divine help, which is the only efficacious remedy for the disease, and are prone to adopt the same methods of fraud, force or strategem, in which they are no match for their adversaries. That is why their efforts do not generally

meet with success. I do not mean to say that there should be no efforts for the protection and preservation of *Dharma*; nay, those who employ methods which are unimpeachable and enjoined by the Śāstras for the protection of *Dharma*, and are selflessly striving to the utmost of their capacity in this direction, deserve all honour and praise. Their passion for *Dharma* and the noble courage they evince in upholding the cause of *Dharma* in the present anti-religious atmosphere is exemplary in every way and it behoves all men and women who have any love for *Dharma* to render them utmost help that they can—physical,

moral and material. Through causes, such as the evil influence of the age, etc., the spirit of *Adharma* (Irreligion) may no doubt appear to be growing; but *Dharma* is sure to triumph in the end. Nevertheless, in my humble opinion, we cannot attain real success soon unless we propitiate God and seek Divine help. *Dharma* which does not take its stand on God is no *Dharma* at all. Therefore, all lovers of *Dharma* should primarily seek Divine help for the protection of *Dharma*, and should take recourse to other methods while carrying on worship of God with reverence and faith. Then alone shall we attain speedy and complete success.

Dharma—the Cosmic Power.

Which is It that wedded the Infinite Space
 To a staggering time—Eternity?
 What sets the gas mists whirling?
 What brings the stars and suns to shape?
 What is that sweet law behind the spinning spheres?
 What projects Light piercing the cosmic night?
 What sets the monad to move up unto man?—
 From crystal to cell, from form to higher forms;
 From dim unconscious darkness
 To the rosy dawn of reasoning and thought;
 From the dew-drop lives on the moon-kissed waves
 To the glorioled greatness of Shakespeare and Śāṅkara?
 That force is *Dharma*—the power that lifts,
 The power that stands behind everything advancing!

—SAMANANDA.

The General Principles of Indian Religious Life.

By J. B. DURKAL, M. A.

KEY-NOTES OF THE INDIAN SYSTEM

The one thing that strikes the foreign onlooker about the Indian system is its strangeness. This strangeness or uniqueness will be found in the ultimate analysis to be due to normal basic lines recognized and respected by the generality of civilized mankind. I call them basic lines because they are practically the key principles for their straight and easy interpretation. We find that the whole Indian system of life is tuned upon seven principal keys. We find there (1) Insistence on Truth, (2) Following the clues of Nature, (3) Use of Symbolism, (4) Sanctification of the good, (5) Keen Classification and gradation, (6) Emphasis on Purity and (7) Minuteness of detail. I shall try to illustrate these characteristic features by a few apt or interesting instances.

INSISTENCE ON TRUTH

The ancient Aryans seem to have developed a wonderful capacity for detaching themselves from mundane matters. The keystone to the whole arch of their system of life was their philosophy. In this, the Master-teachers seem to have adhered to Truth without a compromise. Their main reasoning may be thus analysed. Truth—absolute truth—is indestructible by time, space and substance. The whole panorama of the universe is destructible. It is a passing show. It is no reliably or absolutely true. All fumbling about it, therefore, is "roaming in the gloamin'"—"running after the mirage". Berkeley, the English philosopher, has a similar theory, but it is left in his books. In India there are millions of men to

whom the philosophical theory of Vedānta is true and serves as the practical principle of life. It is that which saves them from lust and greediness, from dishonesty and sin, and leads them to renounce their hearth and home to become Sannyāsīs living in the recesses of the Himalayas, meditating upon the Absolute Reality. They do not conveniently assume that the sensuous world is the real world and the only world. The Perceiver is the real entity whose existence is unchallengeable, self-evident and axiomatic. The perceived whole is merged in the perceiving soul. We find the ephemeral nature of this worldly existence emphasized in the great teachings of Buddha, Christ, Mohammed and other great prophets, but the underlying philosophical position is worked up in the Philosophy of the Vedas.

FOLLOWING THE CLUES OF NATURE

The second principle we find pervading the Indian system of life is the following of the clues of Nature. For this, the ancient method of time-reckoning is an apt illustration. The months are counted by the lunar-calendar year. They are named by the twelve constellations characterizing them, e.g., Kārtika from Kṛttikā, Pousa from Puṣya, and so on. The month is divided into the bright half and the dark half and each date of the month is fixed by rule and line of the cosmic system. It may be of 29 days or 30, but the number is not arbitrarily fixed or conveniently put down, as is proposed by our American friends, who would have thirteen months of four weeks each. The Aryans use Nature as the pointer to their lives. Their most important functions of life, such

as marriage, investiture of kings and laying of foundations as well as the timings of prayers and festivals follow the clues of Nature. It might seem strange, but the devout Hindu sits up to remember God when there is an eclipse—when the Sun, the source of light on earth, seems shrouded by darkness. The eclipse, to the Indian, is both a physical fact and an invitation to prayer and purification. It is an instrument of symbolism.

FREE USE OF SYMBOLISM

Now coming to symbolism, with which the whole Indian life is replete, I may point out that there is symbolism in sacred works, symbolism in actual worship, symbolism in ideals and symbolism in practical life. European scholars are aware of the symbolism in the worship of Śiva (lit., the good) as the Generating principle of all life. Some of us were fighting shy of the idea till the Eugenists and the nudists attacked us with their philosophies. But the instance I am going to give you is from the homelier phase of Indian life—the marriage. Numerous symbolical practices have come down to the present from the olden times. One instance will suffice. There is, of course, no period of courtship before marriage. There is husband hunting and bride-beseeking, of course,—but not by the parties themselves. The lad or the lass remain the monarchs of all they survey, and do not have to undergo the humiliating ordeals of false flatteries and flat denials. They are brought together apparently by their elders, who are supposed to look to all things in a general perspective. I do not propose to make reflections on the merits of choice by the parties or choice by the parents, because they are often, if not always, intermingling circles of influence in all climes. So then, on the day of marriage, the bridegroom arrives at the Father-in-law's house—of course, in right royal

procession. The veiled bride is taken to the entrance. She stoops and twitches the would-be husband on the toe of the right leg. Of course, she is a knowing child of about twelve and I should leave it to our psychologists the analysis of her complex emotions. It is romance, riddle and rhythm entwined together in symbolic symphony. The usage represents a complete ideal in a nutshell. The wife is not to keep on examining her husband's credentials; she is practically to shut her eyes to the side-avenues and bow to her husband, and bowing she will find her friend and guide and lord. The bridegroom also receives an inkling of the fact that it is not all easy sailing. The girl is coming to give the twitch—perhaps the sweet bowing twitch of life. Here we have realism entwined with idealism through the instrument of symbolism.

SANCTIFICATION OF THE GOOD

We shall turn to the fourth key principle, viz., sanctification of the good. Nowadays we are apt to think that a thing may be good, but there is no reason why it should be dubbed sacred or holy. Sanctity is really a seal and certificate of its goodness by saintly sages. We say a thing is good but we find it attacked by other interests and the good is no longer good. Theories can be invented and philosophies worked out to make the worse seem the lesser evil and *vice versa*. In the highest stage of understanding nothing may be true but the Absolute. But for reaching that stage and realizing the Absolute, there is the right direction and the wrong direction. Those that have faith in cosmic Truths, tentative though they may be, can be all the more in view of the lines of light by means of such sanctification. It has been so almost all over the world. Days have been sanctified, buildings have been

sanctified, men have been sanctified, events like birth and death have been sanctified, institutions like marriage have been sanctified. But the process and sphere of sanctification in India have been much wider. It is understood that human life is a rare privilege of the migrating soul. It is regarded as the door to salvation and the highest end of existence. This life, therefore, is precious and the whole way unto the great end of life should, therefore, be sanctified. And this sanctified way is the path of *Dharma* or Religion in the widest sense of the term. As in the case of the individual, so also for the society, Religion lays down the Ultimate good and sanctifies it. Everything good, pure and noble was sanctified in India. "All work is sacred," says Carlyle in an outburst of emotion. It is perhaps too wide an eulogy. But to the ancient Rsi—the Seer—all good activity was sacred. In fact, everything good for the individual and for the society was sanctified. Sovereignty was sanctified by religious rites, fight for righteous cause was sanctified by the holy texts, the memory of forefathers was sanctified by *Śrāddha* (offering oblations of food to the departed ancestors), marriage was sanctified by religious solemnities. The sixteen *Samskāras* or holy initiations in a person's life begin with the beginning of life and end with its close at the funeral pyre. Not only good acts or moves or deeds were sanctified but Truth was sanctified by the canonization of the sacred words. Temples were sanctified for worship and days such as the *Ekādaśī* and *Śivarātri* were also sanctified for religious austerities. The best and noblest in current life was also sanctified. The unknown arrival (*atithi*), the pious Brahman, the virgin maiden, the cow, the Tulasi plant, all were sanctified. Even the great symbols, such as the lighted lamp, the plough, the threshold, received their mead of homage. To the ancient Indian the world was, as it is

to the unsophisticated Hindu even today, in God and of God, in which His divinity manifested itself all round and it was to be worshipped more and more in proportion to the purity and nobility of the manifestation and this brings us to the next basic principle, viz., classification and gradation.

KEEN CLASSIFICATION AND GRADATION

We are aware that keen classification and gradation are a characteristic feature of the scientific attitude. It is this characteristic which evokes no small amount of shying and sarcasm from the 'omniscient' layman. It is the same characteristic which fills the general onlooker with a sort of astonishment and the student with a sense of admiration. I may introduce the subject with a reference to Sanskrit philology. We find that in the Sanskrit language—perhaps the most ancient and enduring language of the world—the classification of the alphabet is wonderfully scientific. The vowels and the consonants form two separate groups. The consonants are further divided and arranged as Palatals, Linguals, Dentals, Labials, etc., just in the order of the vocal portion which helps principally in originating the sound. The pronunciations are also perfectly phonetic and regular, following the letter symbols. We may well tarry before we charge such a straight and scientific people of injustice and prejudice in classifying even the society into classes or castes. They regard the society as having been divinely ordained into natural classes on account of men's fundamental traits (*Guna*) and activities (*Karma*). With heredity and naturalness the sting of difference disappears. The caste comes by heredity, but is lost by religious default or moral turpitude. The principal original four castes are well known. Brahmans, the men of righteousness, Kṣatriyas, the men of valour, Vaisyas, the men of tillage and trade, and Śūdras

the men of labour. They formed a natural hierarchy of virtue, valour, wealth and work. There was also a further gradation in life "Everything", says Manu, "is fit to be dedicated to the Brahman who has received the light of knowledge". But he also points out that the Brahman who has a year's stock of food is superior to the one who has the store for three. He who has the store for three days is still higher and he who lives from day to day is the highest of them all. So the privilege of deserving is balanced on the other side by the duty of self-abnegation. The true Brahman's life is practically a voluntary vow of poverty. In this life we find the same ideal exalted as in the Bible when we are told that it is as difficult for the man of wealth to pass through the gates of Heaven as it would be for a camel to pass through the eye of a needle. It is perhaps to remind us of that ideal that our communist comrades propose to relieve the rich of their burdens. But it was just the other way round in ancient India. It was not by scheduling wealth as the object of life, but by honouring those who disregarded it, that the Indian Rsis made wealth the common possession of the community.

EMPHASIS ON PURITY

This idea of gradation brings us to the next point, viz., the outstanding factors in gradation. These are no doubt many, but they can be summed up in one word—Purity—Purity in its widest interpretation, including Physical purity, Cultural purity, Moral purity, Mental purity and Spiritual purity. It was this principle of Purity that fixed up the gradations of the caste and is still the ruling principle. The Brahmanic ideal was soon singled out as above the diplomatic impurities of the Warrior class and the business chicaneries of the trader and the farmer. The sex purity was still

more venerated. The Suttie really means the chaste woman. She was exalted and praised in life and she was praised even if, in the height of her self-sacrifice, she followed her husband on the funeral pyre. The names of the five great sutties are amongst the morning recitals of the Hindu. But the more interesting part of it is the selection Ahalyā, the wife of Goutama, was pure in mind, though her body was made unclean by Indra in the garb of Goutama. Draupadī had five husbands, viz., the Pāndavas. Sitā had been confined for long at the garden of Rāvana. Tārā was the mate of the monkey-man Bālī, who married her dead husband's brother and Mandodari was the wife of the Demon king Rāvana, who married her husband's brother after the former's death. These names are characteristic of the wonderful balance of mind of the Rsis, who embodied the ideal of purity by cross sections indeed, but so transparently that he who runs may read it. The body of Ahalyā was unclean, but her mind was pure, so also Draupadī looked upon the five as one. Sitā was pure even in the garden of her kidnapper. Tārā was a monkey woman and Mandodari a demoness, for whom purity even with widow-remarriage was an achievement. Reflections are cast on the lot of the Hindu widow, but she is really a highly respected and felt-for member of the joint Hindu family. It is only when she falls from the standard of purity expected of her that she comes in for criticism and all that follows in the wake of such a conduct. It is only the high class widows who are expected to conform to a nobler standard and are expected not to remarry. The lower castes have a free hand that way. Purity includes also purity of birth. The ancient Hindu Indian believed in heredity as does the modern scientist. To both, birth is not an accident.

It is the continuance of the species with hereditary traits tendencies, tenacities and temperaments. It may be said that the Indians took heredity as the basis of classification, and purity of life as the basis of gradation. The castes and classes in India are as rational and natural as the classifications in Botany and have been found to be equally useful for the development and betterment of the species.

MINUTENESS OF DETAIL

This brings us to the seventh or last principle of interpretation of the Indian system. As emancipation and ennoblement of the individual and the species was the aim of the Indian saints and sages, the Indian system has been very particular in the exactitude of details. A sage of the eminence of Manu telling us how many times we should clean our mouth after the meals or that the *Brahmachari* shall not chew the beetle leaf might seem perhaps trite or too small a detail. But wherever we want perfect results as in science or sanitation or in society, this exactitude will be found to be of the essence of the matter. We know how minute are the

details of art for beauty and grace of the body, how minute are the details for the purity and grace of the mind, and we may consider no details too minute for the purity, grace and perfection of life in all its totality.

THE INFERENCE OF INFERENCES

The great inference that we are inclined to draw from these data is that much the same principles govern the mind of man all over the world, that its fundamental leanings are much the same from the dawn of history down to our own chequered times and that these fundamentals are found to be the most enduring factors of human concern and conservation. With occasional lapses in opinion, belief and action, man has tried to abide by Truth, to follow the clues of Nature, to utilize the method of symbolism, to sanctify the good, the adorable and the true, to classify and grade, to seek greater purity and to evolve detailed means for rule and order. We find that this ancient stock of the human race insisted perhaps more thoroughly on these objects and has probably, therefore, secured its longevity.



One's own self is one's own friend as, indeed, one's own self is one's own enemy. From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of one's acts. Wise men, therefore, never sink in sinful enormities that strike at the very root of virtue and happiness.

All these things about which we are anxious are ephemeral. The world is like a plantain tree, without enduring strength. When all are equal in death, why should human beings covet one another's rank and position?

The bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal! As a person casting off one attire—whether old or new—wears another, even such is the case with bodies of all embodied beings.

Some Distinguishing Features of Hinduism.

BY SANTANU BEHARI DWIVEDI.

DHARMA IS THE BASIS OF OTHER
PURUŚARTHAS (OBJECTS OF LIFE),
AND IS ITSELF A PURUŚARTHA

Though the words 'Dharma' and 'Īśwara' (God) are etymologically different, in essence they are not so. Both the words mean a regulator or ruler. Just as God manifests Himself as the Ruler (of this universe), rule (laws governing the universe) and the object ruled (the universe itself, consisting of its countless Jivas), even so *Dharma* manifests itself as the holder or sustainer of creation, the act of holding and the object held. Being fully established in *Dharma* means being fully established in God, or in the Self. Virtues like truth, non-violence, contentment, love, etc., or acts like service, worship, etc., which are helpful in getting oneself established in *Dharma*, are also included in *Dharma*. These latter constitute the means, whereas the state of being fully established in *Dharma* is the end. In this way, *Dharma* is both a means and an end in itself.

Not that *Dharma* is a *Puruśārtha* (an end) only in the sense pointed out above and a means to an end in the form of virtues or acts (of worship), etc. In order to understand this, it is necessary to analyse the meaning of the word 'Puruśārtha'. 'Puruśārtha' is that which a *purusa* or individual seeks or craves for. What does an individual seek? He seeks happiness, happiness which knows no end. Such happiness lies only in the *Atma* or *Paramātmā* (God). He stands eternally realized. Then, what are the obstacles to His realization? Desire is the only obstacle to the realization of Supreme happiness or God. What is the origin of desire? Desire arises when the individual feels something lacking in him, some hiatus

or want. When *Dharma* has been truly realized, that is, when the individual has established himself in the Infinite, he does not feel any hiatus, desires no longer trouble him, and consequently he never feels unhappy or miserable. That is the state of supreme happiness. If action is performed without any selfish motive, without feeling any sense of want, making action the end in itself,—success in the action not being regarded in its external aspect, but in advancing life towards perfection,—and during the performance of the action, if the performer continues to remember his self being present in all and feels the nearness of God, then all his thoughts and sentiments, and all his actions become *Puruśārthas* in themselves.

To be in a state of health is *Dharma*. Here the word 'Health' is used not in its external or narrow sense, but in its deepest or real sense. To remove distemper and maintain health,—herein lies the fulfilment of all observances and practices of *Dharma*. What is distemper? In a word, it may be defined as the outgoing tendency, the secular trend of the mind. To check and control this is the function of *Dharma*. None can realize true happiness and abiding peace by transgressing the laws and neglecting the duties of *Dharma*. What ever an individual may aspire for—viz., wealth, progeny or salvation—he must take recourse to *Dharma* for its realization. No work can be fully accomplished with an unhealthy mind, a mind which is tainted and distracted by desires, a mind that aimlessly wanders in many directions. *Dharma* alone is the best means of purifying the mind and directing it towards a region where there is Bliss and nothing but Bliss.

A state, nation or individual having an anti-dharmic attitude may enjoy prosperity for a short while, but in the end it or he will be betrayed by the mind and will be caught in the grip of rivalry, quarrel, and mutual destruction. Throwing into power a Lenin or a Stalin, Russia has not attained happiness, nor is it possible for her to attain happiness without taking recourse to *Dharma*. Systems of government in other countries are running and can run only so long as there is any element of *Dharma* in them, even to-day they are not free from unrest, anxiety and fear. If we make a psychological study of the problem and consider the keenness, for worldly enjoyments, of other nationalities, it will become evident to us as to why the scriptures declare India to be the land of spirituality (*Dharma-ksetra*) and other countries of the world to be the lands of worldly enjoyment. We have nothing to say with regard to those who blindly imitate the West, but if we look to the lofty ideals of Hinduism, we shall discover that *Dharma* is the goal of all aspirations of the Hindus, and it is through *Dharma* alone that they seek the gratification of their desires. Thus, it can be boldly proclaimed, without any hesitation, that it is an extraordinary feature of Hinduism that it regards *Dharma* as the basis of other *Purusarthas* as also a *Purusartha* in itself.

SUPREME PEACE LIES IN REALIZING
THE UNITY OF SELF AS ALSO ITS
THREFOOLD CHARACTER AS SAT, CHIT
AND ÂNANDA (TRUTH, KNOWLEDGE
AND BLISS)

Such a cosmopolitan and liberal conception of *Dharma* has been adopted by Hinduism because this conception was discovered, preached and propagated by saints who had attained perfection. What do we understand by attainment of perfection? This question may be answered in various ways. All religious systems have answered this

question according to the intellectual level at which they stand and the stage of evolution reached by them. But if these answers are analysed, they will be found to be deficient in one way or other. The definition of "Perfection" given by Hinduism is perfect in all respects. All other definitions are covered by this definition. What is our relation with the world and the objects of the world? In what relation do other people and nations stand to us? In answer to this, some have put forward the relation of brotherhood, and some that of a neighbour, as the ideal. These relations are no doubt good in themselves, but they have scope for differences of opinion and quarrels. Hinduism, however, asserts that all are our very self, all are but one,—the suffering and happiness of one are the suffering and happiness of another. The cultivation of this feeling of oneness or unity of soul is the best means of promoting universal peace.

To prove the Oneness of life—unity of the soul—and the character of the soul as *Sat*, *Chit* and *Ananda*, there are many arguments and methods advanced by the Hindu scriptures. There is neither space nor occasion for dealing with them all here. We shall only try briefly to bring out the implication of the term 'Sachchidananda'. *Sat* means existence, to be in other words, the Soul exists, I am. What am I? Am I the body and the vital airs? Am I the mind, or am I something else? Even though I am conscious of my existence, have I got any idea of the magnitude of my being? It seems I have forgotten this. When the true nature of my self is realized, then it transpires that I am the only reality. Space, time and whatever else is perceived within the circumference of space and time are not apart from me, I alone exist, I alone am. The self alone exists. *Chit* means to know, knowledge. The self is knowledge, in other words I know. What do I know? Really

speaking, I know everything, but I am not conscious of this knowledge. Certainly I do not know things separated from me by distances of time and space and screened from my view by other intervening objects. But it is I who know their absence. Are not the conceptions of their existence and my ignorance about them creations of my mind? If that is so, then I know everything. The existence of a thing is proved only by the fact that I know it. Nay, even the existence of the individual who proves the existence of a thing depends on my cognition of him. Thus I know, and know the whole therefore I am *Chit* or knowledge. When the *Sat* is realized, the Self alone remains, sorrow, fear, death, all vanish, and through realization of *Chit* the woe of ignorance is gone. Now, *Ananda* (Bliss) alone remains, there is nothing else to disturb it. It is desire that disturbs *Ananda* (Bliss), and desire originates from the sense of duality. When all are reduced to the self, which is an indisputable fact, then it becomes self-evident that I am Bliss itself. Ignorance of this blissful nature of the self is the cause of bondage, and the tearing away of this veil of Ignorance is freedom (*Mukti*). *Mukti* is nothing beyond this. He who has realized this freedom moves about in the world free from attachment and hatred, looking upon all with an equal eye, and established in perpetual peace. Really speaking, this is an indescribable state, nevertheless, all these things have been said just to give an indication, to the reader, of this highest distinguishing feature of Hinduism.

GOD, WHO IS OMNISCIENT, ALMIGHTY
AND THE EMBODIMENT OF INFINITE
COMPASSION, CANNOT BUT FULFIL
THE DESIRE OF HIS DEVOTEE.

While recognizing the soul as the only reality in the absolute sense, Hinduism also recognizes the whole field of phenomenal existences and

provides for their proper regulation. Two kinds of phenomena are observed in the world of relativity—Matter and Spirit. Matter is both animate and inanimate, and the Spirit also is divided into two categories, the *Jiva* (individual soul) and *Isvara* (the Universal Soul or God). The *Jiva* is a particle of God, and through love of its whole, *Isvara*, gets merged into the same, or attains nearness to the same. Matter, both animate and inanimate, is a product of *Prakriti* (the prime Cause). At the time of Dissolution (*Pralaya*), both these types of material bodies get merged into *Prakriti*, while at the time of Creation, through agitation in *Prakriti*, they come out of her again. The *Jiva* who does not get united with God through His worship, is merged into *Prakriti* at the time of Dissolution. During the subsequent creation, he reawakens according to his past *Samskāras* or latencies and begins to wander from birth to death and from death to birth again. In the interest of the *Jiva*, that is, for his spiritual benefit, God lays down regulations about *Dharma* and *Adharma*, righteous conduct and unrighteous conduct, and commands him through saints and the scriptures that he should gradually rid himself of the two lower *Gunas* or modes of *Prakriti*, viz., *Tamas* and *Rajas*, and attain the state of *Sattva* (Purity), and by developing *Bhakti* (Devotion) and *Jñāna* (Knowledge of Self) attain or realize God. But the *Jiva*, being a slave of his natural impulses, does not want to shake off the domination of *Rajas* and *Tamas* and begins to break the laws of *Dharma*. This leads to the growth of demoniacal propensities, and God, who is the maker of the laws, has Himself to take steps for their protection. From time to time, He deposes *Devas* and *Rājas* for this purpose, and when it becomes absolutely indispensable, comes down Himself on earth as an Incarnation. It is but

natural for Him to appear for the protection of *Dharma*

The integral and all-embracing consciousness of God is symbolically represented as describing a full circle made up of sixteen digits (*Kālī*), like the digits of the sun as conceived in Indian Astronomy. Among the four viviparous creatures or broad divisions of earthly life, viz., the vegetable kingdom, the sweat-born creatures (insects), the oviparous creatures (birds and reptiles) and the animal kingdom (*Jarayuṣa*), there is gradual unfoldment of consciousness rising from one digit in the vegetable kingdom to four digits in the animal kingdom and five digits in man. *Mahāpuruṣas* (highly advanced souls or supermen) may develop from six to eight digits of consciousness. The mind of man is not endowed with the capacity of developing a higher degree of consciousness than this. That is why for developing a higher degree of consciousness a divine body becomes necessary. Bhagavān Śrī Kṛṣṇa represents the fullest manifestation of Divinity and as such embodies all the sixteen digits of consciousness. Like the body of a *Jīva*, the Body of an *Avatara* (Direct manifestation of God) is not brought into existence by past *karma*; it is brought into existence by the Will of God Himself, who takes that form out of compassion for the *Jīva*.

Protection of *Dharma* itself is a sufficient reason for the advent of an *Avatara*. But this can be accomplished by God by sheer force of Will. Therefore, considered from the point of view of the devotee, it would appear that it is the devotee's longing which makes God reveal Himself. Take, for instance, the case of a devotee who has made a firm resolve to establish direct relation with God, either as child, friend or father. God, being omniscient, has a direct knowledge of his desire,

and He can appear in the relation of a child, friend or father inasmuch as He is all-powerful. He is bound to satisfy the desire of his obstinate devotee because He is extremely compassionate. Under the circumstance, there is no reason why He should not appear on earth as an *Avatara*.

The practical side of Vedānta also proves the phenomenon of God's Descent out of love for His devotees, for the protection of *Dharma* and for turning the minds of the *Jīvas* inward through contemplation of His glories, sports and Beauty. Even in the absolute sense, the divinity of an *Avatara* cannot be denied, because in that sense nothing exists but God. According to the conception of the devotees, there are many varieties of *Avatara*—*Prabhava*, *Vaibhava*, *Atē'a*, *Sphurati*, *Amā*, *Kālī*, *Pūrṇa*, and so on. The Deity residing in a Personal form in the Divine regions of Goloka, Śāketa, Kailāsa, etc., comes down with the entire Region (*Dhama*) together with His Divine consort and His other subsidiary manifestations known as *Vyūhas*, His associates and other paraphernalia, and enacting His divine sports on earth blesses His devotees and propagates Love and Devotion in the world. These things can be understood and appreciated only through deep reverence, exclusive devotion and supreme love. They are beyond the province of logic. The Doctrine of *Avatara* is supremely helpful in spreading the message of hope and contentment and inculcating purity of heart and divine thoughts, and constitutes another distinguishing feature of Hinduism.

AS ONE SOWS, SO ONE REAPS; THE
WHEEL OF KARMA GOES ON MOVING
WITHOUT A PAUSE.

Consciously or unconsciously some form of *karma* is being enacted every moment of life. Broadly speaking, four varieties of *karma* have been recognized,—*Sañkṣita* (accumulated or

reserve stock), *Prārabdha* (that which has already begun to bear fruit), *Kriyamīna* (Present action) and *Āgāmi* (future action) *Kriyamāṇa* (Present action) is the root of all. It is *Kriyamāṇa* which is transformed into *Sañchita*, and *Prārabdha* is formed out of a portion of *Sañchita*. It is *Kriyamīna* again, which forms the basis of future actions. Therefore, scrupulous care should be taken in moulding our *kriyamāṇa* or present actions.

We observe a multitude of diversities in the world,—e.g., a certain individual is rich, while another is poor, one is ailing, while another is healthy, one is happy, while another is oppressed by misery, and so on. How is this to be accounted for? Why has God, who recognizes all as His own images, nay, His very self, created this difference? It is Hinduism alone which gives a satisfactory answer to this question. The answer lies in the Doctrine of *Karma*. The diversity we find in the experiences of Jivas at the present moment is a result of their past actions, and whatever actions are performed now will inevitably bear fruit in the future. The present experience (of pain or pleasure) cannot but be the reaction of past actions, and whatever is being done now can never go in vain. These are the main arguments in support of the Doctrine of Rebirth. Future life or birth is brought about by these very actions, therefore it lies entirely in our hands to make or mar it. We are the masters of our own fate. All living beings are revolving on this wheel of *Karma*. This supplies an answer to the above question.

The promulgators of other faiths did not bestow much thought on the methods of improving the tone of our present actions and the means of obtaining release from the bondage of *Karma*, because they failed to grasp the truth about the binding nature of *Karma*. If they have tackled the problem of action at all, they have done so only with a view to adjusting social relations

Hindu Religion has treated the question comprehensively in all its bearings. Why *Karma* goes on incessantly, and how to get out of its clutches, is a question of philosophy. This has been discussed in a comprehensive way in the philosophical literature of Hinduism.

Having forgotten or failed to recognize the glory of his real self or his true nature as *Sat-Chit-Ānanda* (Existence, Knowledge and Bliss), the *Jiva* was possessed by the desire for happiness and consequently the knocking about for the satisfaction of the same began. Consciousness, through ignorance, of the existence of something else apart from him the feeling of desirability or undesirability in respect of the same attraction for what appears desirable and repulsion for what appears as undesirable efforts for attaining the desirable and avoiding the undesirable accumulation of the latencies of attraction and repulsion rebirth according to these latencies and impulses —this process according to the nature of birth has been going on from eternity and can end only with the disappearance of Ignorance, which lies at the root of all. Ignorance is dispelled by knowledge. Knowledge appears in a pure heart. Purity of heart is attained by conquering the impulses of both attraction and hatred. Action which has no attraction or hatred at its back is disinterested action, and this, really speaking, is *Dharma*. He who does not practise *Dharma* can neither reform his present life nor lay the foundation of a good life hereafter, escape from the cycle of births and deaths being out of question. It is due to this doctrine of Rebirth that Hinduism has been able to maintain intact its spiritual outlook, while other countries, whose goal of life is enjoyment and who do not believe in Rebirth, have lost even that amount of spirituality which they had accepted as an article of their faith.

BELIEF IN THE OTHER WORLD, AND WORSHIP OF DEVAS AND PITRS IS NECESSARY FOR KEEPING THE BODY, MIND AND SOUL IN GOOD HEALTH

The globe we inhabit is only a tiny part of the whole universe. Who knows what an infinite number of universes are dancing in the infinite space! Even in a single universe, there are many lokas and many sheaths. Owing to the variety of their *Karma*, the Jivas obtain different bodies and live in different forms. The bodies of earthly beings such as men, animals and birds can be perceived with the naked eye, the element of earth being predominant in them. Even of these latter, there are some so minute that they cannot be perceived with the naked eye and the help of instruments has to be taken to see them. Even so, there are bodies in which the element of water, fire, air or ether is predominant, which cannot be perceived even with the help of earthly instruments. These five elements, again, have their subtle or Sattvic forms, and bodies formed of these latter possess only the sheaths of vital air and mind, *Prāṇamaya Kosa* and *Manomaya Kosa*, and no sheath of the earthly element (*Annamaya Kosa*). These bodies have their own respective regions (*Loka*), enjoyments, associates and attendants, appropriate to their *Karma* or desires. Classes of Jivas are formed according to a general similarity of their Karmas, although there may be slight differences in particulars, and this is how they are divided into various species such as Devas, Pitrs, Gandharvas, Kinnaras, and so on, residing in the higher regions. Evil and malignant spirits such as ghosts and genn also possess bodies made of such subtle elements. There is no doubt that all these classes are included in the category of Jivas, but Devas and Pitrs possess higher powers by virtue of their *Karma*, and should we be able to propitiate

them, our worldly activities can meet with greater success and even our spiritual efforts can fructify without any rub or hindrance.

The Devas function also as presiding deities. The microcosm is a replica of the macrocosm. For instance, the Lord of Amarāvati, the capital city of the Devas, is Indra. In our terrestrial region, he is the presiding deity of the East in the human body, he is the deity presiding over our arms. Worship of Indra is, therefore, necessary for acquiring strength of arm (muscular strength), for making the East propitious, and for attaining an abode in Heaven. Similarly, success can be attained by propitiating the deities presiding over the various elements such as earth, water, air, etc., and the various organs of sense such as eyes, ears, etc. There is ample evidence in our ancient scriptures to show that through worship and propitiation of Devas, the Hindus of ancient times attained success in the use of extraordinarily powerful weapons, in plying aerial cars according to their will, going unhampered wherever they liked, and in thought-reading, etc.

The worship of the Pitrs (manes) occupies an important place in Hinduism. From the time of the Vedas up to the present day, all great souls and authorities on Hinduism who succeeded in unravelling the secrets of the occult world have unanimously emphasized its importance, obtained first-hand knowledge of the affairs of the occult worlds (*Pitrloka* and others) by television and by visiting those worlds through their occult powers and whatever they have written in respect of those worlds is absolutely correct and accurate. How to perform *Śrāddha* so that our offerings may actually reach the Pitrs and ancestral spirits is a science by itself. This grand, all comprehensive view of Hinduism astounds imagination. The proper performance of the ceremony of

Śrāddha not only gives satisfaction to the departed soul, but brings great benefit to the performer himself

COMING UNDER THE YOKE OF DISCIPLINE PAVES THE WAY FOR LIBERATION.

The scriptures declare that in the beginning of creation *Sattvaguna* (the principle of harmony) prevailed in Nature. The whole human race consisted mainly of the Brahmans and all of them were devoted to study and meditation. Then gradually the elements of *Rajas* and *Tamas* began to develop, under the impulse of past actions, the active propensities of Jivas began to gain ground, and turning their face towards the world they embarked on a course which landed them into the mire of sloth, error and delusion and tended to estrange them from the soul. God Himself then divided them into four classes considering their respective traits, activities, predilections, inclinations and capacity and laid down rules for the regulation of their lives, so that their undisciplined senses and wayward impulses may not drag them along the path of degradation and self-abasement. Four Varnas or orders of society were instituted, classifying men according to their respective tendencies or faculties, viz, the intellectual faculty, the faculty of administration, the faculty of charity or benevolence and the faculty of service. Similarly the whole span of life was divided into four stages or *Āśramas*, of which the first was characterized by an emphasis on *Dharma*, the second by an emphasis on *Artha*, the third by an emphasis on *Kama* (desire to attain heaven, *Brahmaloka*, etc), and the fourth by an emphasis on renunciation. Declaring the four Varnas (orders of society) to be the limbs of the cosmic Body, God saved the human beings from being thrown into a confusion of castes (वर्णभेद) and overlapping of duties (कर्मभेद). The rules differed according to differences of climate,

time, circumstances, and the power and capacity of the individuals. The intellectual side (*Vijñānamaya Kośa*) being more developed in man, his duties were characterized by an emphasis on the intellect, whereas the duties of the other sex were marked by an emphasis on *Tapas* (penance), inasmuch as the emotional side (*Manomaya Kośa*) is more developed in the woman than in man. Thus, even though the goal was the same, various rules were made for guiding the Jivas along different paths according to the diversity of their *karma*. Just as in the human body, the various limbs such as the head, the hands, the thighs and the feet are distinct from one another, while taken together they form one body, even so in spite of the differences among the Brahmans, the Kṣatriyas, the Vaiśyas and the Śūdras, the Hindu society, consisting of the four Varnas, is one society, one body. And though the duties of the different parts differ according to the capacity of each, the goal of all is the same. The rules framed for each group are sufficient to deliver them from the bondage of worldly existence and lead them to God-Realization.

Any nation of the world, which does not bind its life with social restrictions and scriptural laws can neither make any spiritual progress, nor can it make its earthly life peaceful and happy. There is no doubt that the system of *Varnāśrama* is getting disorganized these days. But it is hardly justified to deny the very principle of *Varnāśrama*, judging the system from its present diseased form. Instead of trying to demolish it, we should direct our energies towards protecting it and restoring it to its pristine glory. Let us realize its value and regulate our lives and conduct according to its principles. Attainment of perfection in spiritual life is impossible without scrupulous observance of the rules of *Varnāśrama*. *Dharma*. It is, indeed, a matter for pride

that Hinduism has embraced this system from the very beginning of its career and held on to it up to the present day, in whatever form it may be

FOR SECURING PERFECTION IN THE LIFE OF AN INDIVIDUAL CARE SHOULD BE TAKEN OF HIM BEFORE AND AFTER HIS BIRTH AND EVEN AFTER HIS DEATH

Whatever a man does in his present life, and whatever he feels and thinks, are determined not only by the actions of his previous births, but also by the actions, feelings and thoughts of his parents, as also by those of his present life. It has been observed and is also proved by scientific investigation that the state of mind of the parents at the time of conception invariably casts its reflection on the life of the child. Whatever the prospective mother hears or thinks of, reacts on the child in the womb. In the Purāṇas, it is related that the mother of Prahlāda once had the privilege of hearing discourses on Divine Love from the lips of Devaṛṣi Nārada, the result of which was that she got a child like Prahlāda. The world can be greatly benefited even to-day if this truth is recognized and proper care is taken by society along this line. In Hinduism, by means of purificatory rites (Samskāras) beginning from *Garbhādhāna* (the rite performed before conception),—the processes of which apart from their intrinsic merits are intended to awaken the spiritual consciousness of the prospective parents,—the purification of the child is started when it is yet in the womb.

Not only impurities of the mind, but physical defects also are removed by the performance of Samskāras. The defects in the reproductive elements of the father and the mother are remedied by the performance of the *Garbhādhāna-Samskāra*. Not only *Garbhādhāna* (the process of conception), but all the life-activities of an individual are regulated by sacred rites, each of which

possesses its own scientific value. Among the Samskāras, the ceremony of the sacred thread and the nuptial rites, etc., are quite well-known. These Samskāras purify the heart, and wipe out all wayward and sinful tendencies of the mind. It is impossible to make a proper estimate of the number of people who must have been saved by their sacred thread from taking prohibited food and by the religious bond of marriage from leading a dissolute life.

All the Samskāras possess a purificatory power. *Samskara* means washing out all adventitious impurities and impurities are always adventitious. The Self in its original state is stainless, free from all impurities. When all the impurities are removed through the performance of Samskāras or purificatory rites, the transparent soul will automatically reveal itself. That is why so much emphasis is laid on Samskāras in Hinduism,—so much that even the cremation of a dead body is governed by prescribed rites (*Antyeśi-Samskara*).

PURITY OF FOOD LEADS TO SELF-DISCIPLINE AND PURE THOUGHTS.

In its wider sense, the word "food" or nourishment means all that is taken in by the senses and the mind. Āchārya Śaṅkara has taken the word 'Āhara' (food) in this sense, so that purification of food, in this wider sense, would mean the purification of mind and heart. Truly speaking, it is not by the mouth alone that we take food: all the senses, take their respective food, and even without the co-operation of the senses, the mind alone takes its food. If all these senses including the internal sense, viz., the mind are purified, that is, if the sense, of hearing receives only words that are pure, the tongue as well utters only such words, the eyes behold only pure things, and likewise all other senses receive only pure objects, there can be nothing like it. But even if we are able to achieve purity of food in its gross, material

sense, much can be achieved in the spiritual field

The subtle elements of the food that we take enter into the composition of the mind, while its gross elements go to build and nourish the body and enter into the composition of its vital fluids. The thought or sentiment that operates behind the food, and the element of lawfulness or unlawfulness involved in procuring it, is bound to produce its effect on the person who takes the food. The food provided by a goldsmith is said to have given rise to the inclination for theft in the pure mind of a *Sādhu* (holy man), and food offered out of desire to get a child similarly led to some *Sādhus* who partook of it having a wet dream at night. That is why in judging the purity of a dish both the sentiment of the person who offers it and the means by which it has been procured, have to be taken into consideration.

Besides this, there are other impurities connected with food, some of which are intrinsic and some adventitious. For instance, garlic and onion are impure by their very nature; they excite the passions. Food which is otherwise pure, is polluted by the touch of a dog and by the glance of a vulture. Similarly, the place where food is kept also determines its purity or otherwise. Even the purest of articles, kept in an impure place, are rendered unfit for consumption. The Hindu Scriptures contain many such rules for the regulation of diet, all of which are very helpful in protecting the body against inroads of diseases and in promoting mental and spiritual health. The physical and mental deterioration that is observed among the present generation is mainly attributable to their indifference in the matter of purity of food.

FOR THE SPIRITUAL PERFECTION OF WOMAN, EXCLUSIVE DEVOTION TO A SINGLE MAN IS INDISPENSABLE.

Hinduism upholds the view that worship should be offered to God alone

But it is not possible for all people to know God as He is. They have, therefore, first of all to conceive the presence of God at a particular place and thereby to develop their faith in Him till it has reached its perfection. The truth, however, is that God is present everywhere and manifest in every visible form. Wherever the thought may be concentrated, there He can reveal Himself. For men, according to their respective stages of growth, we find various kinds of images recommended in the scriptures, whereas for women, the scriptures have prescribed a very beautiful image, which they can serve and worship every moment of their life. Gratification of carnal desires or propagation of species is not the ideal of Hindu marriage. The marriage of the Hindus is a form of initiation which provides the woman with an image through whose service she can bring her life to perfection. To visit temples and worship Images of God installed therein is no doubt highly desirable, but there are certain conditions in which it is not quite safe for women to undertake such worship. That is why the arrangement has been made to provide them with an image which they can worship wherever they may be. During the nuptial ceremony in Hinduism, the bride is offered to the bridegroom with the prayer that Bhagavan Viṣṇu in the form of the bridegroom may accept the hand of the bride. The constant thought or remembrance of God is the only means through which God is made to reveal Himself, or which leads an individual into His presence. If the wife looks upon her husband as God and performs all her duties, including the service of other members of the household, for the pleasure of her lord, her home can be transformed into *Vaikunṭha* itself. The dignified position of the mistress of the household allotted to women in Hinduism, keeping in view the ideals of

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Gauri-Pūjā.

domestic peace, adjustment of social relations and attainment of spiritual perfection, has not been attained by the women of other countries—where the ideal of life is to pursue and attain worldly objects alone—in spite of the material and scientific progress achieved by them. This fact is clearly proved by the number of divorce suits filed there every day.

Man and woman are not essentially different. They represent the two halves of the Divine Body and are thus complementary to each other. There is no question of superiority or inferiority between them. And yet owing to organic differences in their physical and mental constitutions, the duties and observances prescribed for men are different from those prescribed for women. As already pointed out above, the intellectual side is more developed in man; whereas the emotional side is more developed in the woman. Western scientists have ascertained through experiments that the male body throws out solar rays and the female body throws out lunar rays. Women are temperamentally emotional, whereas the faculty of reasoning is stronger in men. This, however, does not imply that the faculty of reasoning can never be developed in women. It is fairly developed in some cases, but they are exceptions to the rule. The names of Gārgī, Maitreyī and Sulabhā can be cited from the Upaniṣads as instances of this kind. But the majority of them are emotional by nature; that is why the duties prescribed for them are of the nature of austerities. The foremost consideration with the Hindu Śāstras in framing a different set of rules for women has been to prevent them from being carried away by emotion. The fundamental idea behind the imposition of restrictions on women has been to divert their mind from sense-enjoyments and encourage them to devote themselves wholly and solely to the worship of their lord and thereby bring their lives to perfection.

Through devotion to and worship of her husband a woman can attain all that is possible to attain through worship of God. A man who attains *Siddhi* (perfection) through worship of God, is called a *Sat* (saint), and a woman who attains perfection through worship of her husband is known as a *Sati*, the two words being identical except for the difference in gender. Both the words indicate identity with God, who is the only reality (*Sat*). A woman who has attained the state of Satihood must be taken to have become one with God.

True love is possible in life only with a single individual. The centre of love is shifted not because of love but because of self-interest. The idea behind the institution of marriage in Hinduism is to foster, not self-interest but love.

If the cultivation of true love and attainment of God had not been our aim, then like other nations and countries there would have been freedom for women even in Hinduism to establish marital relations with more than one man successively. Practice of self-restraint is the ideal of marriage in Hinduism. The system of attaching a woman to one man for a whole life-time has been introduced in order to save woman from the lustful gaze of many men, prevent her from establishing promiscuous contacts and keep the lustful propensities under control. This has been termed in our Dharma-Śāstras as *Parisankhyā-vidhi* (the rule of specification). That is why, even after the husband is dead, thought of any other man does not enter the mind of a Hindu lady. It is indeed a matter for great concern and pity that ignoring this ancient and lofty ideal of Hinduism, the present-day Hindu society is anxious to follow in the footsteps of the West and instead of strengthening the ideals of *Brahmacharya* (continence) and Satihood (devotion to one husband) is misdirecting its energies towards promoting the ideal of sense-

enjoyment It should be remembered that marriage or the relation of husband and wife between man and woman, is not for enjoyment, but for the practice of self-restraint This lofty ideal of sanctity of marriage and feminine chastity is a great gift of Hinduism to the world at large, and without adopting this ideal it can never be possible for the women of any nation or country to attain peace in this world or the next, to say nothing of attaining spiritual peace

GOD IS MADE TO REVEAL HIMSELF THROUGH CONCENTRATED THOUGHT

Two types of worship have been recommended in the scriptures for God-Realization, or realization of the Self One of them is known as *Ahāṅgraha Upāsana* or worship through identity of self with *Brahma*, and the other is called *Pratikopāsana* or worship through an Image or representation of God The first of these is suitable only for those who tread the path of Knowledge (*Jñāna*) And the second, viz, Image-worship is regarded as suitable for practicers of all stages of growth The true meaning of Image-worship is to contemplate God in every object that comes to the view of the practitioner This contemplation should be steady and concentrated To attain steadiness in and fixity of concentration, the scriptures have suggested various methods They recommend, *inter alia*, the installation with due ceremony and chanting of Vedic mantras particular types of images in particular types of shrines Through this process of consecration or installation with due ceremony (*Pratiṣṭha*), the image as well as the temple are impregnated with divine energy and this helps a good deal in attaining fixity of contemplation This method of worship has proved very efficacious for conquering the mind and opening the hidden spring of Divine Love It is the best means of making God reveal Himself in Matter.

Even if God were not present in the image, He could easily be called there by force of concentrated thought on the part of the devotee or practitioner and if He is already there as every where, there should be no doubt about His manifesting Himself before the devotee? If God is conceived as Formless though endowed with attributes, he must know the heart of his devotee and can fulfil the latter's desire and being extremely compassionate He cannot withhold Himself from fulfilling the desire of the devotee In that case, there seems to be no reason why He should not be propitiated through Image-worship And if God is endowed with form, as we Hindus believe, and it is His image that is worshipped, then there is no reason why the mind should not get merged in Him and begin to see Him everywhere Again, if God is an attributeless, Formless God, then there is nothing apart from God When once it is realized that everything is God the practitioner will begin to see God everywhere and in that state worship is possible through any form Image-worship, in the case of the *Jñāni* (one who has realized God as his own self through the path of Knowledge) is the same as worship of the Self—for he sees nothing but the Self in the case of the devotee, it is worship of his beloved God—for he sees his Beloved everywhere and for aspirants in the paths of Devotion and Knowledge it is worship of God through Image To realize God in all images, through worship of a particular image, is the object or goal of Image-worship He who cannot contemplate or behold God in an Image installed in a temple how can he be expected to contemplate and see God anywhere else? Image-worship is the most practical form of worship of God in its highest and noblest sense He who deprives himself of this form of worship will remain deprived of the realization of

infinite peace which one derives through seeing God everywhere and in every object. At one stage or another of his life he will be compelled to take this lesson from Hinduism.

HOSTILITY TOWARDS OTHER
FAITHS LEADS TO SPIRITUAL
DOWNFALL

God belongs to all, and all belong to God. God also becomes restless and impatient to meet those who seek to attain Him. God does not take into account the caste, creed, or colour of His devotees nor does He pay any heed to his discipline, morals or conduct. He judges him only by his heart. He who possesses a pure heart, and is eager to realize God, is bound to attain Him, to whatever religion, sect or creed he may belong. Then why should we quarrel with anybody on the score of his religious persuasions or creed? One can commence his Godward journey from the very stage of evolution at which he stands. The path opens out for him wherever he starts from. *Dharma* is nothing else than this Godward path, and as such it may be different for every individual. Then where lies the point in quarrelling with one who is treading a different path? He, too, is proceeding towards God just as we are doing. Let him look to his own path and let me follow my own. Why should we look into each other's path at all? This point of view has been emphasized at many places in our scriptures. The old warrior Bhishma, lying in his bed of arrows, offered his obeisance to God in the following words—"I pay my obeisance to God, the soul of all religions—who is worshipped by votaries of different religions, with the desire of obtaining different rewards, through observance of practices recommended by different religions." Again, Rṣi Yājñavalkya says "The religion that interferes with another religion is no religion at all, it is a

pseudo-religion. The religion that offers no opposition to other religions is Religion in the true sense of the term."

Every religion takes its votaries independently to the goal along its own path. To declare one path superior to another indicates narrowness of heart, and the attempt to unify all the paths is both fruitless and impossible. Every attempt made up till now to establish one Universal religion has gone to add a new sect to the already existing number. Therefore, instead of wasting one's time and energy in quarrelling with other religions, the duty of every individual lies in carefully observing the practices of one's own religion. The antagonism and spirit of rivalry existing among the different religions can be removed only through a wider acceptance of this teaching and attitude of Hinduism.

HE ALONE CAN KNOW AND
UNDERSTAND THE TRUTH OF DHARMA,
WHO HAS A KEEN AND GENUINE DESIRE
TO KNOW IT

There are various methods of propaganda prevalent in the world for preaching and propagating the message of religion. People assemble in huge conclaves where discourses are held, and now and then cases come to light of even force being applied to convert one individual to a particular faith. Hinduism does not set much store by these methods. *Dharma* is a matter concerning the heart. One whose heart refuses to accept the principles of *Dharma* can never be convinced by means of discourses and speeches nor can application of force do him any good. The utility of *Dharma* lies in releasing the individual from the bondage of the ego. If an

* धर्मो यो बाधते धर्मो न स धर्मः कुर्मते तत् ।

अविरोधी तु यो धर्मः स धर्मो मुनिपुङ्गव ॥

individual begins to imagine that he is already a religious man,—that he has understood and realized the truth of religion,—and assumes the role of a preacher of religion, he is gradually driven farther and farther away from religion, possessed as he is by the ego. All his attempts to infuse religiosity into the life of his fellow-men prove abortive, and his teachings lead nowhere. That is why in ancient India, the modern practice of preaching religion through public discourses was not in vogue. True seekers of religion used to approach the *Guru* in all humility and reverence and offer him their personal services, and thus gradually imbibed from him a knowledge of the theory and practice of religion. The general rule prevailing in those days was 'नाष्टे कस्यचिद् ब्रह्मात्'—'none should be instructed in religion unless requested'. The main reason why religious discourses do not produce the desired effect nowadays lies in the fact that instruction is generally given to people who are not qualified to receive instruction, and the preacher himself, being subject to pride, greed and similar other weaknesses, does not possess the necessary qualification to preach.

Religious discourses that are unsolicited are generally actuated by Rajasic and Tamasic impulses. They can be Sattvic only under one circumstance. This is when a Mahapurusa (Great soul), moved to pity at the sight of gross neglect of *Dharma* on the part of the people, can no longer restrain himself and comes forward to point out the right path to those who are treading the wrong path without their asking. His instruction can certainly have the intended effect on the people and transform their lives. Such a soul can never be possessed by pride, greed, and

the like. The world is invariably benefited by people like him.

Observing the irreligious mentality of the present-day world, many a noble soul possessing love for *Dharma* begin to feel the necessity of religious propaganda and enter the field as religious preachers, but soon after, instead of propagating religion, they begin indirectly to inculcate respect for their own personality. Such men should scrupulously avoid the propagation of their own personal views and facts and make it a point to preach only the message and glory of the Śāstras (Scriptures). Whatever they preach, should be based on the Śāstras. The instructions about *Dharma* contained in the Śāstras are so extensive that it is not at all necessary for any preacher to go beyond them. This also they should undertake only to draw out the latent spirit of enquiry about *Dharma* lying in every heart. When this spirit is roused, every individual will on his own initiative proceed to learn the truths of *Dharma* from a study of the scriptures and personal service of his elders and teachers. Under such circumstances alone can the teachings of Religion be propagated in their true spirit.

These are a few distinguishing features of Hinduism, which we have briefly attempted to place before the readers. We now take leave of them with the prayer that the god of *Dharma* may be propitiated through this feeble attempt of ours and inspire us all to devote our lives to the practice of *Dharma*.

सर्वे भवन्तु सुखिनः सर्वे भवन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयत् ॥

"Let all be happy, let all enjoy health. Let all see happy days and let none suffer from any calamity or affliction."



The Need for Dharma.

BY RAJESWARA SASTRI.

वाचा निर्मलया सुधामधुरया या नाथ शिक्षामदा-
स्तां स्वप्नेऽपि न चिन्तयाम्यहमिहम्भावाह्नौ निरुप. ।
इत्यागः शनशान्तिं पुनरपि स्वाद्यु मा विभ्रत-
स्वतो नास्ति दद्यानिधिर्यदुपते मत्तो न मत्ता. पर. ॥

"The admonition You gave me, O Lord, in words which were free from all blemish and sweet like nectar, I ponder not even in my dreams,—so enveloped in egoism and impudent I am! Guilty of this and a hundred other offences, I am yet held by Thee as one among those who are Thine. There is thus no greater repository of mercy than Thyself, nor a greater sinner than myself "

‘तद्विशानार्थं स गुरुवाभिगच्छेत्
समिदाणि. श्रोत्रियं ब्रह्मनिद्रम् ।’

"For knowledge of That, he (the disciple) with sacrificial fuel in his hand, should approach a preceptor who is well-versed in the Vedas and is established in *Brahma* "

This and other Śrutis expressly state that knowledge is to be had from the lips of the *Guru* alone. It is also certain that in the eye of a follower of *Sanātana Dharma* all dealings and actions of men derive their value from their utility in acquiring that knowledge.

Everybody knows what a wide gulf of difference separates the present from the past. The conditions prevailing in the past may well be described in brief in the words of the immortal *Kālidāsa*, who says —

रेखामात्रमपि धुण्वाशा मनोर्वर्मनः परम् ।
न व्यतीयुः प्रजास्तस्य निवन्तुर्नेमिदृत्तयः ॥

(*Raghuvansa* I 17)

"The subjects of that Ruler (King *Dilīpa*) did not deviate an inch from

the path traversed by their forefathers ever since the days of Manu, just as the wheels of a car moving on a particular track do not deviate an inch therefrom "

Thus we know that people in those days scrupulously adhered to, and moved not an inch from, the path chalked out for them by Manu. Today the conditions have completely changed and we see, everywhere, the reverse of what it was before. What is this change due to? In reply to this query it may be pointed out that the mentality of the people has radically changed from what it was in the past, when *tapas* (austerity) in the *Krtayuga*, Knowledge in *Tretā*, sacrifices in *Dwāpara* and giving of gifts in the *Kali* age* were held to be matters of highest value and importance and brought to the people an abundance of the divine qualities. The conditions then prevailing were informed with the ideal which the following passage of the *Gita* describes

निर्मानमोहा जितमद्भरोषा अध्यात्मनित्या विचिन्तकामा. ।
द्वन्द्वे विमुक्ताः सुखदुःखसुखैर्गच्छन्त्यमृतं । परमवयस तत् ॥

"Those who have shaken off pride and whose intellect is unclouded by infatuation, who are free from the evils of attachment, who are always absorbed in contemplation of the Self, who have got rid of all desires and who are completely rid of the dualities of joy and grief,—they go, undeluded, to that supreme indestructible state."

The present-day mentality is of a different type. The poet says —

विद्यामदो धनमदस्तथैवामिजनो मदः ।
मदा एतेऽवलिताना एत एव सता दमा ॥

* तपः पर कृत्युगे त्रेताया ज्ञानमु-यते ।
द्वापरे यज्ञ-स्वाहुदाननकं कला युगे ॥

"The pride of knowledge, the pride of wealth and the pride of high birth,—these three are intoxications which madden those who are subject to their influence; these very possessions, viz., knowledge, wealth and noble birth, exercise a restraining influence on the virtuous."

The use to which these acquisitions of knowledge, wealth and high birth were put in the days of yore was quite the reverse of what they are put to now. The Scripture says:—

विद्याभिजात्यसंपत्तिमदेऽनुत्तरमापणम् ।
 अवज्ञायर्भितं वाक्यं सुहृदामप्यनादरः ॥
 एवमादिविकाराः स्युर्विद्यादिजनिते मदे ॥

"The intoxication of pride generated by knowledge, high birth and affluence produces such mental deformations as reticence, disrespectful language and insulting behaviour even towards those who are one's well-wishers."

The sense of disrespect generated by pride of knowledge, etc. destroys the sense of respect even towards the *Guru*. In days gone by, whatever divine qualities were acquired by individuals through *tapas* always went to strengthen the devotion towards the *Guru*. In the present age, however, when arrogance, self-esteem and pride of knowledge, wealth and high birth reign supreme, that sense is practically dead.

The condition of society has become so chaotic that it has become almost impossible to revive that respect and devotion to the *Guru*. And if this reign of pride continues, the only possible result that one can expect is disobedience of authority and transgression of all rules of discipline. Formerly people had a natural sense of discipline, while now they show an innate tendency to flout it. That is why we find that the condition of things today is just the reverse of what it was in the past. Under the circumstances, it is our duty

to consider seriously whether the continuance of the present conditions would prove beneficial to society in the long run.

Even the Chārvākas, the materialists of old, who held direct perception to be the only acceptable proof, regarded any violation of the established order as harmful to the well-being of society. Thus, even in the political sphere they looked upon the guidance of the Vedas as indispensable so as to keep the people from following the laws of the sea, where the bigger fish devour the smaller ones. To establish order in society is the work of the Śāstras and of those great men who live in the ways of the Śāstras. Who, then, are these great men, whose acceptance of the ideals preached in the Śāstras invests them with authority to regulate the life of society?

There is a passage in the *Mahābhārata* in which it is stated that as the Śrūtis as well as the Smṛtis are many and different from each other and there is none among the Ṛṣis whose word alone is authoritative, and as the truth of *Dharma* lies hidden in the deep recesses of the heart, the way of *Dharma* open to all is that which a great man (*Mahājana*) has traversed. The passage is often quoted by some people to establish the authority of a *Mahājana* (great man) outside the pale of the Vedas. They seek to interpret the word *Mahājana* not as a great man, but as a man having a large following, or as a large body of men itself. But that does not appear to be the sense in which the author of the *Mahābhārata* has used the term. If that had been the sense of the author, Mahajanaship would have easily gone to Duryodhana, who had a stronger army than that of Yudhiṣṭhira, and to follow Duryodhana would have been declared to be the *Dharma*. And in that case the history of *Mahābhārata* would have been written in a different way and Bhagavān Śrī Kṛṣṇa would have asked Arjuna to

follow Duryodhana and desist from fighting him in battle

Jayanta Bhatta in his *Nyaya-Mañjari*, Kumārila Bhatta in his *Śloka-Vartika*, Udayanāchārya in his *Nyāya-Kusumāñjali* and Vāchaspatī Miśra in his commentary on the *Nyāya-Vārtika* have discussed at great length what it is that determines the greatness of a great man. The occasion for the discussion was a controversy between the followers of the Vedic Religion and the Buddhist intellectuals of those times. The Vaidikas pointed out that because the Mahājanas accepted the Vedas as their guide, the Vedas were the highest authority. If the word *Mahajana* signified a large body of men, the Vedas would have ceased to be authoritative long ago, since there is a large body of men outside India who does not acknowledge the authority of the Vedas.

According to the author of the *Nyaya-Mañjari*, a *Mahajana* is he 'in whose presence even those who do not believe in a moral order would not dare to transgress the moral laws'.

The poet says —

अस्मिन्नद्रव्यमग्नं क्वराकरं त्रयमनमृतिवत् ।
कोऽपि प्रकटितमिति पुरुषमणिर्नयते लोकैः ॥

"This wonderful creation is like a sea full of sharks and whales and yet it contains most precious gems as well. Sharks can be found everywhere in the sea, while it is only a man of rare quality who can lay his hands on the precious gems lying in its bosom. Even so a *Mahajana*, like the gem in the sea, is rarely to be found in the world'.

A question once came up before Dronāchārya, the common *Guru* of the Pāṇdavas and the Kauravas, as to how Yudhisṭhira was recognized as an embodiment of virtue and Duryodhana had earned the reputation of being an evil-minded boy. In order to demonstrate to his pupils that the reputation

enjoyed by the two cousins was not without foundation, Dronāchārya called Duryodhana and asked him to find out a virtuous man. He went abroad and after travelling far and wide, came back to report that in the whole world there was none who could be called a virtuous man. All he met were men of an evil nature. Yudhisṭhira was then called upon to find out and bring in some evil-minded man. He also travelled far and wide and came back with the report that he could not find out an evil-minded person. Thus the testimony of the two princes was of a conflicting nature. All the pupils were surprised at these two contradictory findings of Yudhisṭhira and Duryodhana and could not make out which of the two was correct. *Guru* Dronāchārya then told his pupils that one sees his own mind reflected in the world. It was therefore that the whole world appeared to be full of good men to Yudhisṭhira and abounding in evil to Duryodhana. A man suffering from jaundice sees the whole world dyed in yellow.

The above anecdote may not be historically authentic, but it is nonetheless valuable, illustrating as it does a psychological fact. Even so the gem-like man who can find out by his own light the good nature lying hidden in the world is rare. It is such men whose conduct serves as a model for the whole world to follow and it is they who are meant by the word 'Mahajana' in the passage of the *Mahabharata* quoted above.

If in the present age of Kali, when the majority consists of those who flout the laws of morality in one way or other, if we follow the majority in determining the course of our action, we shall be nowhere. Not a single soul will be left in the world who may be called virtuous or moral. Let us take only one instance. "Speak the truth" is a general maxim

and yet the majority of people in the world do not speak the truth. It is stated in the scriptures that all worldly dealings proceed from a mixture of truth and untruth. If, therefore, we are to be guided by the rule of majority, there is no reason why one should be ashamed of telling a lie or feeling abashed when his falsehood is exposed to the world. Yet, as a matter of fact, we find that people addicted to lying are overtaken by a sense of shame when they are exposed. This compunction felt by those who transgress the laws of morality also shows that the rule of majority is not to be followed in determining one's duty or *Dharma* and hence the word "*Mahājana*" occurring in the scriptures cannot be taken to mean a large body of men but a man whose inner eye is opened, who sees things as they are. That the majority of men in the world today are such as have no scruple in telling a lie when the occasion demands it, is illustrated by the following story.

It is said that the queen of a certain king was sentenced to death for having told a lie. She tried all her resources but could not succeed in inducing the king to show mercy to her. In utter helplessness she approached the minister, who was a resourceful man, and asked for his help. The minister gave her his word of assurance and devised a plan to save her. The next day, he declared before the king in the royal court that he had learnt a new art whereby he could produce a crop of pearls by the ordinary methods of agriculture. He prayed for a plot of land to be allotted to him so that he might display his wonderful art. The monarch granted his prayer. When the soil was ready for cultivation, the minister invited the king to be present on the spot and watch the sowing of seeds. When the king arrived with his

courtiers and attendants, the minister requested him to depute somebody to do the sowing for him. But the condition was that he alone could sow the pearls who had never told a lie in his whole life-time. The king thereupon asked one of his courtiers who was reputed to be a truthful man to sow the pearls. But he declined the offer saying that he was not fully confident that he had never told a lie during his whole life. The king then asked another and then another and in this way he invited all those present on the spot to come forward and sow the pearls. But all of them declined, as there was none who had a clean conscience in that matter. At last, the minister requested the king himself to do it, as he was fully confident that the king, who was an embodiment of law and justice, could never have told a lie. But the king, too, confessed that he remembered to have told a lie on many occasions in his boyhood. The ingenuity of the minister brought to light the fact that all of them, including the king himself, were guilty of the same offence for which the queen had been ordered to be sent to the gallows, and thus saved her life. If, therefore, we are to follow the way of the majority, we shall have to accept falsehood as the ideal of life. But if what we seek is a right way of life and a sure guide to lead us in the path of *Dharma*, we must accept the conclusion arrived at by Jayanta Bhatta and others of the same way of thinking with regard to the criterion of a *Mahājana*, a great man.

In former times, the feelings of modesty and respect that the people bore towards their Gurus, who were real *Mahājanas*, and the sense of shame that filled those who transgressed the laws of *Dharma* always deterred them from violating the *Sastric* injunctions in matters religious, political or social. It was due to their devotion to these *Mahājanas*, or Gurus, who

instructed them in the Vedas and other Śāstras, that even the illiterate and uninitiated possessed that *Dhṛti*, that balance of mind, and respect for discipline which kept them unswerving along the prescribed path of *Dharma*. But what is the condition now? The poet says —

दीर्घे=यात्रपतिर्विनश्यति यतिः संग्रासुनो ललनाद्-
विप्रोऽनध्ययनात् बल कुतनयाच्छीं सलोपामनात् ।
हार्मयादनवेष्टुणादपि कृषिः जेह. प्रवामाश्रयान्
मंथी चापणयात्समृद्धिरनयात्त्यागात्प्रमादाद्वनम् ॥

"A king is ruined by bad counsel, an ascetic is dragged down from his ideal by attachment, a son is spoiled by over-indulgence, a Brahman is degraded by lack of study, a family is ruined by an unworthy son, character is lost through the company of the wicked, the feeling of shame is deadened by habitual drinking, a crop is destroyed by neglect, the bond of attachment is slackened by distance, friendship is dissolved by want of love, prosperity is lost by deviating from the path of justice and wealth is lost by giving away and squandering."

As pointed out in the above verse, the character of the people is being ruined by the company of people who profess wrong ideals, and their sense of shame is being deadened by their drunkenness. By drunkenness are meant here all those causes which produce that effect

मयोपयोगादेश्वर्षाद्विषया चामिज-मत्तः ।
उत्तमस्त्रीपरिचर्यामदः सपश्यते नृणाम् ॥

(*Dhavadralasana*)

"Drunkenness or intoxication is produced by drinking of spirituous liquor, possession of power and pelf, acquirement of knowledge, birth in a noble family and cohabitation with a beautiful lady."

The intoxication produced by acquirement of knowledge is no less than the intoxication produced by a

bottle of wine. The intoxication of knowledge is, however, of a different character. Under the influence of intoxication a man "attempts to speak one thing but actually speaks quite another", "fixes his gaze on anything indifferently", and "what he utters is not distinct", these are the abnormalities which characterize intoxication of the buoyant type. Intoxicated with the pride of knowledge a learned man also mutilates words and sentences and speaks out irrelevant things. Yudhishthira foresaw the inevitable ruin that awaited the proud and arrogant Duryodhana when he said —

उपजापसहजं विलयन् स विधानां रूपीन् मदोदतः ।

सहते न ननोऽप्यथ द्विया किमु लोकाधिकधाम राजकुम् ॥

(*Ritararjunia*)

"Intoxicated with pride and full of arrogance, he (Duryodhana) will certainly insult his own royal allies and will thus lose their alliance. For even an ordinary man cannot put up with an insult. How, then, can it be possible for kings, whose sense of honour is more acute than that of all peoples, to put up with insults?"

Even the intellect of the learned gets clouded under the influence of intoxication. Says Yudhishthira again —

मदमानममुदत नप न विद्युते नियमन मूढता ।

अनिमृद उदस्यते नयात्रयहानादपरज्यते जनः ॥

(*Ibid*)

"Stupidity does never leave a king who is full of arrogance and intoxication of pride and self-esteem. A man thus stupefied abandons the way of righteousness and an unrighteous ruler loses the sympathy and affection of the people."

Intoxication brings stupefaction and stupefaction is invariably followed by a fall from the right way of living—

किमपेक्ष्य फल पयोधरान् ध्वनतः प्रार्थयते मृगाधिपः ।

प्रकृतिः खलु सा मदीयसः सहते नान्यसमुन्नतिं यया ॥

अभिमानधनस्य गत्वंरमुभिः स्यास्तु यशश्चिन्तितः ।

अचिराशु विलासचञ्चला ननु लक्ष्मीः फलमाप्नुयिष्यति ॥

(*Ibid*)

"What has a lion to gain when he roars in reply to the thundering of the clouds ? It is only a nature of the worldly great, which does not tolerate others' greatness "

"He who prizes honour above his life, which is fleeting, and has his eye on the eternal glory that awaits him hereafter does not care for wealth and power, which follow him as a matter of course and are as transient as the momentary flash of lightning "

It was to these sentiments of Bhīma that Yudhiṣṭhira gave the above reply. Intoxication brings in stupefaction. The enemy who had on his side such great warriors as Bhīṣma possessing arms like those of Yama, the god of death, was not a thing to be trifled with. An untimely war against him was, according to Yudhiṣṭhira, a most suicidal policy. "To fight a mighty enemy", says Kauṭilya, "is to grapple with the foot of an elephant". A stupefied moth attacks a kindled fire only to perish. Śiśupāla, intoxicated with the pride of his power, attacked Śrī Kṛṣṇa and lost his head. In sheer bravado one may fight an enemy however formidable. Nay, one may succeed in getting popular applause by losing his life in an encounter with a mighty foe. But prudence does not sanction such a course. According to the laws of diplomacy or statecraft, five things are necessary for successfully carrying on a struggle against an enemy. They are — (1) allies or moral sympathy of the people, (2) resources, (3) right division of the field of action, (4) an opportune time and (5) precautionary measures against impending dangers. And this can be done only when there is no stupefaction. When a ruler abandons the right path, he thereby creates disaffection among his subjects and disaffection brings disaster.

Recently a government order was promulgated in Ahmedabad to the effect that the untouchables must be allowed free access to all public hotels.

But as the people opposed it, the order of the Government remains almost a dead letter. It should not be understood that a nation depends only for its sustenance on the king or his government. It is not to fill the stomach of any individual that refuge is taken under a government.

सुखदमुपकारकारणाद् द्विपतामव्यपकारकारणात् ।
नृपमश्रय इच्छते वनजं रक्षो न विभक्तिं केवलम् ॥

"It is because the king is expected to bestow rewards on the righteous and inflict punishment on those who are evil-minded, that the people commit themselves to the care of a king, and not for filling their bellies, which the meanest of creatures easily manages for itself."

It is the protection of the righteous and suppression of the evil-doers that is sought from the king and if this is not forthcoming, disaffection among the people is sure to follow. That is what Yudhiṣṭhira meant when he gave the above reply.

Thus intoxication brings stupefaction and stupefaction leads to abandonment of the right path, and abandonment of the right path causes disaffection and discontent. And the storm of disaffection destroys the king with all his subjects. Even the oldest and stoutest of banyan trees with its roots firmly driven into the ground cannot resist the repeated blasts of a terrible storm bursting upon it and must in the end succumb to them. Not that the king alone is destroyed, but others also are destroyed on his account. Rāvana alone did not meet his lawful doom but his fate was shared by those who aided with him. Even the neutral sea-god was made a captive on his account. Those of us, therefore, who think that they are not at all affected by whatever the Government or the people do in utter disregard of the authority of the Śāstras and whatever steps they take to disturb and upset the social

order and that even at this critical moment, when attempts are being made to shake the very foundation of *Dharma*, they are safe to pursue their meditation and worship of the Divine, are wholly mistaken. Even those who remain neutral will not find themselves safe and free to pursue their devotions. They will meet the same fate as their brethren who are in the thick of the combat.

It is to guard the king against the evil effects of pride and to awaken him in time to a right perspective of things when he is erring or is about to err, that the advice of ministers is needed.

"The ministers ought to prevent the king from adopting a wrong course of action, and the king ought to hear them as if they were his preceptors. The timely services of a loyal and faithful minister prove of great help to a king who, blinded by the intoxication of power, attachment and pride, strays from the right course."*

Ministers are appointed by kings precisely for the purpose of guiding him along the right path. The king also is required to accept the advice of his ministers as if it were the command of his *Guru*. Even the arrogant Duryodhana ruled wisely to all appearances.

"He, as a glorious and redoubtable ruler, appointed the young and haughty Duhśāsana to act as his viceroy and, by the consent of his priests, betook himself with untiring zeal to propitiate the sacrificial fire by pouring oblations into it. He had no desire for wealth nor knew what anger was. A complete

master of himself, free from all passions, he quelled with an iron hand every revolt against *Dharma*, whether it was inspired by an enemy or by his own son, and did it as a matter of duty and not from any ulterior motive."*

Duryodhana thus ruled, subject always to the command of the *Guru*. The story of Bali also is illustrative of the same moral. So long as he followed the instructions of his *Guru*, he was safe and even Lord Viṣṇu could not conquer him. But no sooner he defied his *Guru* and acted against his directions than he was subjugated and lost his kingdom and power. Whenever we find a king having lost his kingdom or defeated in a battle or made captive, we can invariably trace his downfall to a violation of the teachings of his *Guru*.

Defiance of the authority of the *Guru* and violation of his teachings is a key-note of the present times. When intoxication grows strong, it kills even the sense of shame. Formerly the people obeyed the commands of the *Guru*. Obedience to the *Guru* was ingrained in their very nature and therefore peace and order reigned everywhere. But now as the power of *Dharma*, balance of mind which could only be cultivated by a life of discipline and obedience to the will of the *Guru*, is being lost by the defiance of the *Guru*, the *Sāstras* and the *Mahājānas*, and the sense of modesty is being uprooted by intoxication of pride, it is inevitable that we should find the social order in a state of complete chaos. In this sacred land where, in former times, ladies of cultured families seldom stirred out

* सज्जमानमकार्येषु निरुन्धुर्मन्त्रिणो नृपम् ।
गुरुणामिव चैतेषां शृणुयाद्वचनं नृपः ॥
रागमानमदात्मस्य रत्नलतः पृथिवीपते ।
क्षतावलम्बो भवति सुहृत्सचिवचेष्टितम् ॥
नृपस्य ते हि सुहृदस्त एव गुरवो मताः ।
य एनमुत्पथगतं वारयन्त्यनिवारताः ॥

* स यौवराज्ये तवयवबोद्धतं निधाय दुःशासनमिदृशासनः ।
मयेष्वस्मिन्नेतस्मिन् पुरोधसा धुनोति हव्येन हिरण्यरेतसम् ॥
वयूनि वाञ्छन् वशा न मन्युना स्वधर्मं शयव निवृत्तकारणः ।
गुरुपदिष्टेन रिपो मुतेऽपि वा निहन्ति दण्डेन स धर्मविप्रवम् ॥

of their homes out of bashfulness, they are now seen vying with men in imitating the ways of the West. The students take a particular delight in defying their teachers. The time seems ripe for us seriously to

consider how to revive the sense of respect for *Dharma* in society and to recover that sense of modesty, that persistent balance of mind, *Hri* and *Dhrti*, which alone can bring about a right ordering of society



The Secret of Dharma.

BY JAYADAYAL GOYANDKA

The secret of *Dharma* is very profound and subtle. The word is derived from the root *dhr*, to hold or sustain. Thus *Dharma* is that which holds the entire system of creation. Bhagavan Śrī Kṛṣṇa says in the *Mahābhārata* —

धारणाद्धर्ममित्याहुर्महो धारयते प्रजा ।
यत्स्याद्धारणमयुक्तं स धर्म इति निश्चय ॥

(*Arjuna Parva*)

"*Dharma* holds and sustains therefore, it is called *Dharma*. It is *Dharma* that holds the people together. In other words, that which has the capacity to hold and sustain is *Dharma*."

The entire creation is held together and sustained by the all-powerful Law of the Almighty God. Practice of *Dharma*, therefore, means to recognize these laws and abide by them. *Dharma* confers blessings both here and hereafter that is why the author of the *Vaiśeṣika-Sūtras* Mahārṣi Kaṇāda, defines *Dharma* as follows —

‘यतोऽयुदयनिःश्रेयमसिद्धिं स धर्मः ।’

"That which brings both earthly good as well as the supreme good in the form of salvation (*Mokṣa*) is *Dharma*."

Just as God is eternal, even so His Law is eternal, that is why it is called *Sanātana* (eternal). All that naturally takes place in this universe, viz., creation, preservation, destruction, etc., takes place according to the laws of God. All objects of

Nature such as the sun, moon, stars, earth, air, fire, ocean, etc., are held together by the laws of God and are governed by them. He who obeys the divine laws enjoys happiness in this world and finally attains salvation while he who defies them receives a set back, tumbles down, leads a miserable life and in the end is thrown into the abysmal depths of hell. Just as one who throws himself athwart a running train is knocked down and smashed, while he who runs along with it or boards it, safely and easily reaches his destination even so he who violates the principles of *Dharma* meets with destruction while he who acts in consonance with it leads a happy life in this world and ultimately succeeds in realizing God. The primary means of attaining true happiness and supreme peace, therefore, is to obey the laws of God, or *Dharma* as they are popularly called.

All material substances which are open to perception, such as the earth, air, etc. follow the laws of God without the slightest deviation. They never overstep the limits of those laws. There remains the question of animate objects only. These we may divide into two classes, viz., (1) human beings, and (2) beasts, birds, insects and other lower species of animal life. Of these, the latter, that is, beasts, birds, etc., cannot obey the laws of God consciously and fully

because of their lack of intelligence (of course, even they carry out whatever is instinctive to them) that is why they cannot attain the supreme good. And because of their lack of intelligence, their responsibility too is not so great, that is why if they fail to follow these laws completely, they have not to suffer any penalty for the same in future. Notwithstanding this, even they have to suffer if they infringe any of the divine laws in their present life. For instance, if they enter the forest when it is in conflagration, they are bound to be reduced to ashes. If they take poison, they are bound to die. But inasmuch as they lack the sense of duty which man possesses, they neither gain, nor lose much in life. They simply eke out their material existence according to their *Karma*. The laws of God do not apply in their case to the extent they do in the case of man, because they do not possess the power of discrimination. The creation of God is so complete in all its aspects and has been conceived and designed with such a masterly skill that the purpose and utility of every object can be automatically judged from its very constitution. An examination of the claws and teeth, etc. of the tiger makes it clear that animal food is suitable for it; it cannot eat grass, and even if it does, it cannot live on it. Similarly, an examination of the hands, feet, teeth, etc. of the monkey shows that it can live on vegetation, fruits, grains, etc. only. It cannot eat flesh, and if it does, the food will not be congenial to it. It should be remembered that whatever is congenial to the life of an organism, that is precisely the divine law with regard to it and whatever is unfavourable to it is contrary to the law. A man who takes animal food, which involves infliction of pain on animals, injures the interest of his

life both in this world and in the next, because he is endowed with discrimination, which makes the field of his responsibility very wide and extensive. Among the innumerable species of life that inhabit this universe, man alone possesses the capacity to see and maintain others and administer to their happiness. This becomes clear from an observation of man's physical constitution, intellectual capacity, skill and power of action. If we look into the question more closely, the conclusion appears irresistible that the fulfilment of human life lies in maintaining order in the world, making all other creatures happy and realizing God through disinterested performance of such acts of service. It becomes, therefore, obligatory on man to do that for which he has been created. In a word, man's duty lies in doing good to all creatures irrespective of any classification; this is the law of God, or *Dharma*, with reference to him. And he who is engaged in doing good to others, his own good is assured thereby. Therefore, the humanity of man lies in administering to the happiness and comfort of all other creatures and securing their welfare; his *Dharma* consists in this. Failure to do this, or doing just the reverse of it, is *Atharma* or unrighteousness. *Atharma* leads to destruction and does incalculable harm here as well as hereafter. Keeping this very fact in view, the great saint Goswami Tulasidas says —

परहितं मयि धर्मं नहि भारं । परपीडां मम नहि अयमारं ॥

"O brother, there is no virtue equal to doing good to others, and nothing so meretricious as to inflict pain on others."

Bhagavan Śrī Kṛṣṇa also says —

"These enemies of God's creation, evil-minded, cruel and vilest among men, I repeatedly cast into demoniacal wombs, that is to say I make them appear in the lower species of life such as dogs and swine, etc. These deluded souls, cast into demoniacal wombs birth after birth, and failing to attain Me, sink into

still lower depths, or in other words, go to the direst hell."*

Contrary to this, those who devote themselves to rendering good to others, attain God. The *Gītā* says —

संनियन्त्येन्द्रियग्रामं सर्वत्र समदृश्यः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

(XII 4)

"The Yogi who, restraining and subduing the senses, looks upon everything with an equal eye, and devotes himself to the good of all creatures, attains Me (God) "

From whatever standpoint we consider the question, we shall arrive at the same results. For the goal, viz., God, is the same everywhere. According to the Vedantic standpoint, whatever exists is my own self, so that an injury done to another is injury to my own self. A child mishandles a knife and cuts its finger, or takes up a live coal and scalds its palm and weeps according to the Vedantic standpoint an injury inflicted on another is similar in effect to this. By inflicting pain on another we really inflict pain on our own self, because nothing exists beyond our self.

It may be urged here that when the child cuts its finger or scalds its hand, it visibly hurts itself, but in our case it is not so. We do not feel the pain inflicted on others. On the contrary, we feel a sort of relief or gratification when we see others in suffering. This, however, is not correct. He who has thoroughly grasped and assimilated the point of view of Vedānta, and who actually looks upon all beings as his own self,—what he feels in such a

contingency, whether or not he feels the pain of others in the same way as he does his own, cannot be judged by one who has not reached that plane of consciousness. Moreover, an action does not necessarily bear its fruit immediately. Certain actions produce their result immediately, while others bear fruit at some future date. Poison mixed with a sweetmeat or diluted with milk, produces its effect only after some time. The poisoned sweetmeat or milk will taste all right, but when the poison reaches the system, death will follow within a few hours. Thus, if the result is delayed for some time, it cannot be said that the poison is ineffectual. When the poison produces its effect and physicians are called to diagnose the case, they arrive at the conclusion that the patient must have taken some poison, although they may not tell without further investigation what kind of poison it was, or when it was taken. The cry of anguish which we hear on all sides in the world today, rising from people in the grip of various forms of misery and affliction, is without doubt the result of their own misdeeds. Like the physician in the above illustration, holy and wise men who possess an insight into the secrets of *karma* similarly say that although they could not tell when and what type of misdeed these people committed, there is no doubt that they were guilty of some misdeed. Had it not been the case, the result would not have been what is seen today.

Whatever pleasure or pain an individual enjoys or suffers is the result of his own actions. If we look into the question more deeply, it will become evident that when a man inflicts suffering on another, he indirectly inflicts it on himself, and when he contributes to the pleasure and happiness of another, he practically contributes to his own happiness.

* तानह द्विपतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजलमग्न्यानासुरीश्वरे योनिषु ॥
आयुरी योनिमापन्ना मृदा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधर्मा गतिम् ॥

The Self (*Ātmā*) is essentially one, it is due to our ignorance that it appears as many. A man sees a dream. Of the diverse objects he sees therein he identifies himself with some, while others he regards as alien to himself. Swayed by passions of love and hatred, he picks up a quarrel with the latter. From words they come to blows and the dreamer feels both pleasure and pain. But on waking up he finds that he was all alone there; there was none beside him. The objects seen by him in the dream were nothing but the projections of his own mind. He himself was the enemy and it was himself whom he had assaulted. It was due to his own ignorance that he felt happy or miserable. The same thing is happening to us even in our waking consciousness. Though waking we are buried in the slumber of Ignorance. When the soul awakes from this sleep of Ignorance, it comes to realize that nothing exists in the world except the infinite Self. Such is the direct experience of enlightened souls, and it is their testimony alone which is absolutely reliable and worthy of consideration. This is how the matter stands from the point of view of absolute identity of the Self. Now, let us try to understand the same thing from the point of view of duality, which is otherwise known as the standpoint of *Bhakti* (Devotion).

From the point of view of Devotion, all living beings are the children of one and the same God; therefore we are all brethren. He who looks upon all beings as his own brethren and seeking the welfare of all, treats them all with due consideration. Naturally wins the pleasure of God, and the affection and goodwill of all. He who inflicts suffering on none, how can any one else inflict suffering on him? There is no reason why anyone should do so. Even if through foolishness any one should take into his head to inflict suffering on him, he will not

be able to do so, because the almighty and all-merciful God is always by his side to protect him. A person who knows that obedience to the laws of the state will entitle him to reward and disobedience of the same will make him liable for punishment will never disobey the laws of the state. A criminal can deceive the earthly government or baffle them by hiding or absconding or even going out of the jurisdiction of the government or can escape by telling a lie and occasionally people evade punishment by bribing officials and contrive other means of escape but none can evade by any of these devices the laws of God, who is all-pervading, all-powerful and all-knowing, nay, who dwells in the hearts of all and is the Ruler of the whole universe. Therefore, a person who knows the glory of God as well as of His divine laws can never violate them, all his activities naturally conform to those laws. At no time and under no circumstance can he do any harm to any object whatsoever, animate or inanimate. To harm anyone under any circumstance or by any means, is to violate the laws of God. This is what is known in popular language as injustice, unrighteousness, or sin. What has been said above represents only the surface point of view of *Bhakti*. Analysing the matter a little more deeply, we can discover profounder truths herein. A critical examination will show that all the creatures in this wide universe are not only our brethren, but more than this our adorable and beloved Lord Himself is seated in their hearts. It is He who is manifest in these different forms. From this point of view, to gratify these creatures is to gratify God Himself, and to inflict pain on them is to inflict pain on God. Goswami Tulasidas gives expression to this very sentiment when he says —

"Knowing the whole world to be full of *Sitā* and *Rāma*, I offer

with folded hands my obeisance to all "

"O Hanumān, he alone is exclusively devoted to Me, who never loses sight of the fact that he is the servant, and all visible forms, animate and inanimate, represent God, his beloved Lord "

"O Umā, they who are devoted to Śrī Rāma's feet, and are free from lust, pride and anger, see the whole world as full of their Lord with whom will they quarrel ?" *

God alone is the creator, preserver and destroyer of all, it is He who is present in all as their self or *Atmā*. The entire creation is a sport of His own *Prakṛti*. He permeates all at every time. How can one who has come to know this secret or truth about God, violate His laws ? Nay, he will lead a most peaceful life, plunged in an ocean of eternal bliss, rendering disinterested service to the all-merciful and all-loving God, the dearest and nearest of all, visualizing at every step and in every act the infinite mercy, unbounded love and supreme beauty of the Lord, pleasing Him with his service, and feeling himself supremely blessed on that score and deriving supreme joy from the pleasure of the Lord. His delight is centered in the delight of the Lord and he has no other craving in his heart. A man who follows this point of view, can never bear ill-will towards any creature whatsoever on the contrary, he will treat all as his friends and thus earn the pleasure of the Lord. Describing

the marks of such a devotee, the Lord Himself says

"He who bears ill-will to none and is friendly and compassionate to all without any motive or self-interest who is free from worldly attachment and egoism, who looks upon pleasure and pain alike, and is forgiving, that is, forgives even those who have done him a wrong, who is mentally united to Me (God) and is ever content both in the face of gain and loss, who has controlled his self and is fixed in resolve, who has dedicated his mind and intellect to Me, that devotee is dear to Me " *

Even from this point of view, happiness lies in administering to the happiness of others, and the interest of an individual lies in serving the interests of others. Therefore, from any of these standpoints, it is the paramount duty of every man to put forth all his efforts to render utmost good to all living beings, animate as well as inanimate. Even for those who do not accept either of the above standpoints, who believe neither in God nor in rebirth and are branded as atheists or unbelievers, the best course on mature consideration, appears to be to do good to others. They may not give it a religious form, but as men having the faculty of reason developed in them, or at least as a means to their own happiness, it becomes obligatory for them to do good to others and not to harm any one. For it is an indisputable fact that as you treat others, so will others treat you. He who offers love receives love in return

* मीयारामय सब जग जानी । कर उँ प्रनाम जोरि जुग पानी ॥

मो अनन्य जाकेँ असि मनि न टरहि हनुमंत ।

मैं सेवक सचराचर रूप स्वामि भगवत ॥

उमा जे राम चरन रत बिगत काम मद क्रोध ।

निज प्रभुमय देखि जगत केहि सन करहि बिरोध ॥

* अद्वेष्टा सर्वभूतानां मैत्रः कर्ण एव च ।

निर्ममो निरहकारः समदुःखसुखः क्षमी ॥

सन्तुष्टः सतत योगी यतात्मा हृदनिश्चयः ।

मय्यर्पितमनो बुद्धिर्या मङ्गलकः स मे प्रियः ॥

he who offers hatred, receives hatred. Peace and happiness will come to me only when I shall attempt to contribute to the peace and happiness of others. If I try to harm any one today, tomorrow when he gets a favourable opportunity he will try to do the same unto me. The result will be misery both to him and to me, which will be regarded as indicative of folly on the part of us both. Contrary to this, if I contemplate doing good to him, then he will also think of doing good to me and this will bring happiness to both of us. This argument also proves that in the good of others is involved our own good, and their loss is our own loss. We find that this principle is recognized even by the lower animals. When an ass rubs its face against another ass with a view to giving it comfort, the latter also begins to do the same with regard to the former. A dog licking another dog and showing it affection will be similarly licked by the latter. Asses which freely indulge in kicks and dogs which constantly bark against fellow-dogs receive in return nothing but kicks and hostile barking. It is through our own conduct that we can make ourselves happy or miserable. A person who though knowing and realizing these facts continues to bear hatred, jealousy and ill-will towards another or seeks to do him harm, has not only degraded his humanity but truly speaking has fallen even lower than the level of beasts.

If it is argued that man should offer sympathy and love only to man and that there is no harm in inflicting suffering on beasts, birds and insects in our own interests, or for the sake of our comforts, we should say that this is not desirable. We invite the reader to consider this question a little more closely. Sub-human creatures like beasts, birds, insects, etc. are comparatively weaker, more miserable and helpless than man. Through his intellectual power man

can easily deprive them of their lives, for he has more resources than these creatures. Should we not, therefore, derive a lesson from this fact that, powerful as we are, if we have the right to tyrannize over weaker creatures, then beings more powerful than we will similarly tyrannize over us? If we feel miserable when persecuted by others, why should we not understand that smaller creatures feel equally miserable when persecuted by us? We must always remember that as we sow today, so shall we reap tomorrow. He who tyrannizes over helpless creatures is bound some day to be subjected to the same type of tyranny. When there is a reaction to a wrong, he who has committed the wrong is bound to suffer its consequences. We cannot say that to kill innocent beasts and birds for our own selfish interests is no wrong, for if any one else seeks to kill us for his own selfish interests, we call it a crime and a wrong. Therefore, those who advocate and justify the killing of dumb creatures like beasts and birds should know it for certain that they will have to meet the same fate one day at the hands of others more powerful than they. One cannot say that he is the strongest of beings in every respect, and therefore invincible, and that a stronger being will never appear on this earth. In this world we find a number of men and other beings who are stronger than the rest. A wrong done to others is bound to react on the wrong-doer sooner or later. Advocacy of tyranny appears before its advocate in the form of terrible death one day, when he repents for his blunder. To injure or kill poor, helpless creatures is gross tyranny. Those who do not believe in God and religion should recognize and respect this law of retribution even from the point of view of their own interest. Can it ever be justifiable for the strong to destroy the weak? Will it be human to do so?

There is one thing more to be borne in mind in this connection. If we look into the matter more closely, it will appear that the gratification and pleasure which men appear through ignorance to derive from killing poor, helpless dumb beasts and birds is only momentary, whereas the gratification they can derive by preserving and maintaining them will be much more lasting. By killing, through greed of gold, a bird which excretes gold it may be possible to get a small quantity of gold from its body but if instead of killing the bird we carefully tend it, we may continue to get an equal amount of gold every day so long as the bird continues to live. The relative value of killing and preserving beasts and birds should be judged from this analogy. Man has been created in this world for the proper maintenance and preservation of these creatures. If instead of this he starts killing them, who will protect them, and how will these poor creatures live? If all men start killing them indiscriminately, and suppose we extirpate them all in this way, the pleasure we shall derive from their wholesale destruction will be enjoyed only once for all, and the gratification we derive from these poor creatures will be lost for ever. There is one more point to be considered here. If the whole animal kingdom is destroyed, human life cannot continue its existence. To say nothing of the animal kingdom, a careful examination will show that even mountains, rivers and plants, etc., all help and promote each other to the best of their ability. Aquatic creatures maintain the purity of water by swallowing its impurities, snakes and pythons maintain the purity of air by inhaling poisonous gases while trees and plants serve all creatures by supplying them with fruits and flowers and help in bringing down the rains. In the creation of God, all creatures, whether animate or inanimate, render mutual help according to their capacity

and power. Therefore, in the prosperity of all lies our prosperity, and in their destruction is involved our own destruction. Keeping all these facts in view our saintly, far-sighted and omniscient R̥sis compiled works like the Smṛtis, Epics and Purāṇas, based on the Vedas, and determined the duties of man and thus conferred infinite blessings on us. We should note their teachings with reverence and try to follow them. Taking for our guide the *Dharma* as laid down in the Śruti and the Smṛtis, and the conduct of holy men of noble character, and knowing them as helpful to the soul, that is to say, realizing through the intellect that they are ultimately conducive to our well-being, we should try to follow them in practice. That is what Manu says in his monumental work —

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्भगवत् लक्षणम् ॥

|| 1 ||

"The Vedas, the Smṛtis the conduct of virtuous men and self-satisfaction, these are said to be the four criteria of *Dharma*."

All the scriptures existing in the world and attributed to holy men were written with a view to the earthly as well as the lasting good of mankind. Differences of region, time, intellectual capacity, circumstances and temperament of individuals are responsible for the differences we meet with in the various religious systems but the goal of all is practically the same,—the welfare of all both here and hereafter.

Our ancient R̥sis connected all the activities of man with religion simply in order that they may be pursued with faith and devotion. For all men seek their own good, and whatever is conducive to our good both here and hereafter is our duty, law or *Dharma*. The humanity, progress and supreme good of man lies in following the path

of *Dharma*, and deviation from the path of *Dharma* involves his degradation and fall and brings the greatest amount of harm to him. It should always be remembered that so long as the creation of God exists, His Law or *Dharma* must invariably abide with it. Without *Dharma* none can live. However persistently one may defy the Law of God, it can never cease to exist and, as a matter of fact, Truth is that which is eternal. The Law of God is the only Truth. If man refuses to obey the Law, the Law does not become a dead letter; rather the man who refuses to obey it falls and meets his doom. Even at the time of final dissolution (*Pralaya*), when the whole creation gets dissolved into *Prakṛti*, or primordial Matter, the Law of God or *Dharma* remains as it is. For the dissolution of creation into *Prakṛti*, its continuance in that latent state and its becoming manifest again,—all these are governed by the divine Law. Therefore, he who realizes the truth, secret, glory and greatness of God as well as of His divine Law will naturally follow those laws, and

thereby attain peace and happiness here and supreme bliss and supreme peace hereafter. Whoever has come to know the truth about these laws will invariably follow them, and the more one follows them the more he will know their secret. All people in this world crave for peace and happiness, but they fail to attain it, and get only sorrow and misery instead. The main cause of this is that they have no knowledge of the truth, secret, glory and greatness of God and His divine Laws. It is their ignorance about them which is responsible for their lack of faith in and inclination for them. That is why instead of following these laws they defy them, the result of which is that oppressed with suffering they continue to wander in an unending cycle of births and deaths. This cycle will never come to an end so long as they continue to defy the divine Laws; therefore, it behoves every intelligent being who seeks his highest good to regard it his supreme duty to obey the Law of God or *Dharma* and follow it with the utmost care and assiduity.

An humble Appeal to our Readers.

हरे राम हरे राम राम राम हरे हरे । हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

निदिलश्रुतिमोहिरुत्तमालाद्युतिनीराजितपादपङ्कजान्त ।
अयि मुक्तकुलैरुपास्यमानं परितस्त्वं हरिनाम मध्यायामि ॥

"The nails in the extremities of Thy lotus-feet shine through the splendour of jewels encircling them in the form of the entire Upaniṣads. Liberated sages like Devarsi, Nārada and others are engaged in worshipping Thee. Therefore, O Name of Śrī Hari, I take refuge in Thee with all my being."

अय नामधेय मुनिवृन्दगेय जनरञ्जनाय परमश्रराकृते ।

त्वमनादादपि मनागुरीरितं निखिलोन्नतापटली विदुष्यति ॥

"The ascetics constantly chant Thee through music; Thou hast taken this Form of supreme Word to make

every human being happy, Thou wipest out the store of terrible misery of the man who utters Thee even for a short while and that even perfunctorily. O Name Divine, Victory to Thee."

यदाभामोऽप्युद्यन् कवलितमवध्वान्तविभजे

दृशं तत्त्वान्धानामपि दिशति भक्तिप्रणयिनीम् ।

अनस्तस्योदात्तं जगति भगवन्नामनरणे

कृणी ते निर्वधुं क इह महिमानं प्रभवति ॥

"O Sun in the form of Divine Name! when Thou risest (appearest) on the tongue of men even in the form of a semblance (a word having the same sound but a different meaning), Thou swallowest the whole mass

of darkness in the shape of worldly existence and endowest even men who are devoid of the vision of Truth with the eye to discover devotion to Śrī Kṛṣṇa. Where is the man who possesses the power to describe Thy transcendent glory !"

नारदकीणोज्जीवन सुषोर्मिनिर्यासमाधुरीपूर ।

त्वं कृष्णनाम कामं स्फुर मे रसने रसेन सदा ॥

"O Name of Kṛṣṇa ! Thou infusest life into the celestial lute of Devarsi Nārada; the stream of Thy melody is the essence of the waves of divine nectar. Let Thee constantly and fondly dance on my tongue as Thou listeth."

The glory of the Divine Name is infinite. In this age of Kali man has no support except the name. It is therefore that an appeal is issued to the readers of the *Kalyan* (in Hindi) every year to practise *Japa* of the Name for two months and a half, with a view to developing the habit of *Japa*. This year the appeal is being extended to the readers of the *Kalyana-Kalpataru* as well to participate in this supreme *Yajña* of the Kali age—repetition of the Divine Name.

Readers of the *Kalyan* (in Hindi) respond to this appeal enthusiastically every year and practising the *Japa* themselves, induce others as well to practise it. Last year an appeal was made to them to complete the *Japa* of the *Mantra* given at the top of this appeal 10 crores of times from the middle of Pousa to the full moon in the month of Phālguna. We are glad to be able to announce that the enthusiastic supporters of the 'Kalyan' not only completed this number, but exceeded it by about 5 crores.

We, therefore, humbly renew the appeal even this year for combined repetition of the *Mantra* 10 crores of times and earnestly hope that our readers who have faith in and love for God will gladly take up this sacred work by not only participating in the *Japa* themselves, but even inducing others to participate in it. The rules are briefly as follows:—

It is not essential that the *Japa* should be performed during any particular part of the day or only seated at the place of worship. From early morning when you leave your bed till you go to sleep at night the *Japa* of this *Mantra* can be carried on in any position, whether sitting or moving about, or even while you are engaged in any other activity. For counting the number you may either hold the string of beads in your hand, or carry it in your pocket. Or you may develop the habit of remembering the number with every repetition of the *Mantra*. If through illness or otherwise there is a break in the daily practice of *Japa* for which the practicant gives his pledge, he should try to have the number completed by a friend. If no such arrangement is possible, the practicant is requested to send an intimation to that effect to the address noted below, so that arrangement for the completion of the vow undertaken may be made on his behalf. If for some unavoidable reason there is a break in the *Japa* and the practicant fails to get it done by another, or even to send an intimation to that effect, there will be no harm. Any amount of *Japa*

done in a disinterested spirit will do good, and nothing but good. Disinterested practice of Devotion, however meagre, does not go in vain and succeeds in ridding the practicant from the greatest fear (viz., the fear of rebirth).

We have every hope that if the readers of the *Kalyan* and the *Kalyana-Kalpataṛu* take up the work in right earnest, we shall receive sufficient intimations before the issue of the next number. We, therefore, expect every reader to interest himself in this spiritual work.

1. From whatever date the reader may start the *Japa*, it should be completed on the Full Moon day of Phālguna (corresponding this year to March 5, 1939).

2. Men and women of all nationalities, all classes and all ages, from the child to the old man in dotage can undertake the *Japa* of this sacred *Mantra*.

3. An individual desiring to participate in the *Yajña* should repeat the *Mantra* at least 108 times (i.e., till one complete round of the beads of a rosary has been counted).

4. Readers who organize the *Japa* should send us information about the number of daily *Japa* that they are able to organize. The names of performers need not be mentioned. Only the correspondent who sends the information should send his name and address.

5. The full *Mantra* consisting of sixteen names, and not one name only, should be regarded as the unit for purposes of calculation. For instance, if the practicant undertakes to do one *Mālā* of *Japa* daily, he will be required to repeat the whole *Mantra* 108 times and deducting 8 as allowance for errors the total amount of *Mantra-Japa* he will be reckoned to have performed in course of one day will be 100. The total amount of *Japa* for the whole period should be computed in this way from the date of commencement of *Japa* to the end of Phālguna (March 5).

6. All intimations are to be addressed to:—

"Nama-Japa Department",
'Kalyan' Office,
GORAKHPUR.



Editors' Apologia.

We place the present "Dharma-Tattva Number" before the public with a good deal of diffidence and humility. Although it was our intention to make the issue a compendium of views of all the well-known World-Religions on *Dharma*, we regret it has not been possible to make the issue so comprehensive. Articles in the present number represent the viewpoints mainly of two religions, viz., Hinduism and Zoroastrianism, and partially of Christianity. We, however, derive some consolation from the fact that this obvious defect of the number may be regarded as its strength when considered from another point of view. The *Kalpitaru* being a journal which primarily represents the Hindu view of spiritual life, its fulfilment naturally lies in presenting that view at its best. In this respect we venture to hope, the number will not be found wanting, although we are alive to the fact that the whole range contemplated in the list of subjects circulated to our contributors has not been covered in this volume partly due to considerations of space and partly due to shortness of time. Owing to their lack of command over a foreign language like the English, the voice of the recognized exponents of Hinduism does not generally reach the outside world. And yet these authorities are the repositories of Hindu wisdom. In editing this number, it has been our endeavour to tap this source of knowledge as much as possible. It has thus been enriched by articles

from the pen of many authorities on Hinduism, who appear perhaps for the first time before an English-reading public. In the translation of their articles into English utmost care has been taken to represent their views faithfully. We trust the English-reading public will derive much profit from their unique treatment of the subject of *Dharma* with reference to various aspects of Hinduism.

We believe that the idea underlying the term 'Dharma' has a universal application, and that without *Dharma* there can neither be peace, nor growth, nor stability whether in the life of an individual or a nation, or in the total life of humanity. *Dharma* posits the existence of God, or the Supreme Spirit, as the origin or cause, sustainer and regulator of the objective world. The view which is opposed to *Dharma* denies the existence of God and attempts to conjure up the picture of creation as nothing but a blind material force. According to this view, Nature, which represents that force, is governed by its own laws, and in the course of its evolution has thrown up man on the stage as the best expression of a biological being. This being struts on the stage of the world, and when its time is over sinks back into Nature. The mind of man is formed by the action and reaction of material forces. The history of man is a history of his struggle with the forces of Nature. In this struggle, the fittest survive. Life has to justify itself only by its animal existence, beyond which there

is nothing to realize. Life begins with birth and goes out with death, and the idea of its continuity is nothing but a superstition. To many modern minds this material view of existence represents the highest water-mark of human thought, and attempts are being made to propagate the new message throughout the world almost with the zeal of a missionary.

There is thus a wide gulf of difference between the spiritual view of life and the material view. In justice to the latter, it may be pointed out that so far as facts of science are concerned, it has tried to establish itself on Truth as the scientists have known it. And so long as creation is perceived as nothing but Matter suspended in space and life is detected only when it is embodied in the flesh, the material view has some place and a certain amount of justification. But it is a partial and external view of creation and life. A system of thought based on such a partial view is doomed sooner or later to prove a failure, as a structure built without reference to the law of gravitation is bound to come down with a crash.

This failure of Materialism is clearly being brought to the fore as the law of the jungle is coming more and more to govern the field of international politics. Man's vaunted power over Nature threatens to engulf him in a common destruction. The idea of man's affinity with the animal kingdom has brought its nemesis in the form of this law of the jungle. Judged by the standard of his animal qualities, hatred, jealousy, the capacity to prey upon, strike and lay low an

adversary, these become the highest virtues of man; and the reverse of them, that is, love, sympathy, compassion, mildness, etc. become disqualifications. Materialism, which is another name for the deification of the animal in man, has altered the standard of value of life. As you sow, so you reap. Increase of power in the Totalitarian states will gradually compel other Powers to be Totalitarian in spirit, if not in form. And the clash when it comes will bring Materialism to its inevitable end. India has no lessons to take from a philosophy of life which is so palpably defective and short-sighted.

The ancient R̥sis of India knew this limitation of Materialism; therefore, they laid down that *Artha* and *Kāma* (pursuit of wealth and all worldly desires) should be controlled and regulated by *Dharma*. They framed a code of conduct based on the Vedas, taking man as a spiritual entity whose goal of life is to realize *Mokṣa*, which is another name for God-Realization, or Self-Realization. The physical existence of man, according to them, is not the be-all and end-all of life. The end is God, who can be, and has to be realized in this very life. The human body is the fittest instrument for God-Realization. *Dharma, Artha, Kāma, Mokṣa*—these are the four *Puruṣārthas*, objects of desire of man, the foundation of the last three being *Dharma*.

For the perfection of man's physical instrument from the point of view of Self-Realization, including therein the purification of the subtle and causal states, they re-affirmed and promulgated the Vedic instruc-

tion about the division of society into four *Varṇas* and four *Āśramas*. The term *Varṇa* very often misleads Western scholars to imagine this division to have grown from the colour of skin of individuals, but the Ṛṣis never used the word in that sense. According to them, *Varṇa* is determined by the three *Guṇas* of *Prakṛti*, whose permutation and combination go to make up creation as well as man. The Vedas brought into being the machinery of *Varṇāśrama* so that man may attain peace, prosperity and liberation. The goal of *Varṇāśrama* is clearly indicated by Bhagavān Śrī Kṛṣṇa when He stated to Uddhava:—

ब्राह्मणस्य तु देहोऽयं धुद्रकामाय नेष्यते ।
इह कृच्छ्राय तपसे श्रेष्ठानन्तस्तुत्राय च ॥
(Bhagavata XI 17 4.)

"This body of the Brahman is, indeed, not intended for enjoying trifling objects of desire; but it is intended for privations and *Tapas* while on this earth, and for infinite bliss hereafter."

If such is the case with regard to the Brahman, it should not be imagined that the other three orders of society are excluded from the gift of liberation from earthly bondage. Every human being can attain liberation if he can succeed in removing the encrustations of Matter which cover his soul. Change of occupation or status is not necessary to gain this object. Bhagavān Śrī Kṛṣṇa made this positively clear in the *Gītā*, when He said:—

स्व स्वे कर्मण्यमिरतः संसिद्धिं कर्मणे नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(XVIII, 46 46)

"Man reaches perfection by being intent on performing his duty. Listen, how perfection is won by him who is devoted to his duty. He from whom all beings have emanated and by whom all this is pervaded,—by worshipping Him through his own duty, a man attains perfection."

It is the claim of Hinduism that innumerable souls have attained liberation from bondage and realized God by passing through the discipline and training of *Varṇāśrama*, and that the process is not yet exhausted. *Varṇāśrama* is a social mould which is as old as the Vedas and without which Hinduism will be reduced only to a name without any substance. *Varṇa* Hindus who, consciously or unconsciously, work for the destruction of *Varṇāśrama* not only, to our mind, violate the divine injunction as set forth in the clearest language in the *Gītā*, but in most cases seem to be motivated by egoism, pride or an unhealthy craving for status, which obstruct their own purification and progress towards liberation. Opponents of *Varṇāśrama* very often make the mistake of judging it by the standards of immediate earthly good as is imagined to be advanced by other systems whose short-lived brilliance dazzles their eyes. But if a long view is taken, it is our submission, the *Varṇāśrama* system with its division of occupation and functions and a place reserved for every individual in society, will be found to subserve the highest earthly good of man as a social being. Political and economic experimenters who derive their lessons mostly from

the West have, we regret, failed fully to sound the possibilities of the *Varṇāśrama* system even from their respective points of view owing to their pre-occupations with Western thoughts and absence of a detached and long view.

How the edifice of Hindu Dharma has been raised by the Ṛsis on the foundation of *Varṇāśrama* has been discussed in this issue by many eminent scholars, whose articles have clearly brought out the distinguishing features of Hinduism. Hinduism is an organic religion; all its aspects are mutually inter-related. You cannot remove a part of the structure without disturbing the plan of the whole. Like the holy *Aiṅgī* tree of the Gītā with its roots above in God, its branches spread over every part of a Hindu's life. The *Samskāra* or purification of a Hindu begins from before his birth, before he enters the material body, and the process is carried on till he casts off the body like a withered leaf. The soul comes to its rest when it reaches its source, who is God. We do not propose in this note to recapitulate all that has been written by the many eminent writers in this issue. For a study of the subject in all its aspects we invite the reader to go through every article with as much care and attention as he can bestow. But before concluding we should like to place before the reader our humble opinion on the subject of reform of Hinduism which has become so prominent these days owing mainly to the pressure of political circumstances.

We shall do so not to enter into any controversy with any indi-

vidual or party, nor is it our intention to make a convert of anybody. We believe that whatever happens in this world happens through the Will of God, which is expressed through the various activities of man. It is He who makes and unmakes things. A thing created with superhuman effort may very soon disappear if it is not supported by Divine Will. It also appears to us, and this is supported by the Hindu scriptures, that in the present degenerate age of Kali, *Dharma* will be centred not in society, but in the individual. Thus there will be no total extinction of *Dharma* even if it is temporarily uprooted from society, and with the return of favourable and propitious times, it will again flower in all its glory. Therefore, a votary of *Dharma* will never feel depressed even if all the external circumstances go against his belief; he will remain happy and contented with the strength of God within and feel secure in the belief that Truth is bound ultimately to assert itself. That is why we do not propose to join issue with anybody while placing our view on the present situation, which we do only for the guidance of those who care for the scriptural standpoint.

The first thing that strikes us in this connection is that the reform of a system undertaken by an individual, or a group, who does not believe in the fundamental principles of the system is likely to destroy the system rather than reform it. For instance, if the reform of Vedic Hinduism is taken up by one with an outlook which is governed mainly

by other religious systems, he may by his attempt alter the very character of Vedic Hinduism, even if he may not consciously desire to do so.

This he may do with the utmost sincerity and honestly prompted by his conscience, but all the same it may be an error vitally injurious to the system of *Dharma* which he intended to serve. That is why sincerity and conscience cannot be given the same amount of weight as scriptural injunctions, and should be utterly rejected as sanction when they come into conflict with the latter.

यः शास्त्रविधिमुत्सृज्य वनेते कामकारणम् ।
न स सिद्धिमवाप्नोति न सुखं न परं गतिम् ॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितम् ।
शास्त्रा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हम् ॥

(Gita XVI. 1-21)

"He who disobeying the injunctions of the Śāstras acts according to the promptings of desire neither attains worldly success, nor happiness, nor the highest good. Therefore, let the scripture be your authority in determining what ought to be done and what ought not to be done. Knowing what has been declared by the scriptures you ought to work in this world."

In conclusion, we shall be failing in our duty if we omit to acknowledge the help we received from various sources in compiling this volume. The extracts which have been given at the end of various articles have been mostly taken from that store-house of *Dharma*, the *Mahābhārata*. We have mainly used the translation of the Epic by Pratap Chandra Ray, C. I. E. The extracts from the *Bhāvarata* have been taken from the translation by S. Subbarau, M. A., and those from the *Rāmacharitamānasa* from the translation of F. S. Grouse.

We are at a loss how to express our deep gratitude and indebtedness to our many friends and patrons who helped us with their contributions. To all of them we offer our sincere and respectful thanks, but we shall be guilty of ungratefulness if we do not particularly mention the name of Acharya Sri Rasik Mohan Vidya-bhushana, who defies the encroachments of age when the question of contributing to our annual special number comes, and of Syt. Y. Jagannatham, B. A., who though a new acquaintance, has rendered valuable help by contributing three penetrating articles at short notice. We express our humble gratitude also to Pandit L. N. Garde for his untiring labours not only in making an original contribution but in translating into English many important articles in this number, and acknowledge with pleasure the help and co-operation received from our friends and colleagues, Pandit Nand Dulare Bajpeyi, M. A., Pandit Santanu Behari Dwivedi, and Pandit Bhuvaneshwar Nath Misra 'Madhava', M. A., without which it would have been impossible for us to bring out this voluminous number. We also express our indebtedness to our esteemed friends Syts. Satyansu Mohan Mukhopadhyaya, M. A., L. T., Kavyatirtha, and Satis Chandra Guha, who rendered us useful help by way of translating articles for us and in many other ways. We also owe an apology to some of our respected and generous contributors whose articles could not be included in this number as they were received rather too late and at a stage when they could not be squeezed in. We hope they will kindly forgive us in view of our helplessness in the matter.

A Peep into the Illustrations.

The Source of Dharma. (Frontispiece)

The Source of *Dharma* is God. *Dharma* proceeds from God and is protected by Him; nay, it also culminates in Him. The Laws promulgated by God for the regulation of creation, and binding the soul to God, constitute what is known as *Dharma*. That is why *Dharma* is Eternal (*Sanitana*). There are various conceptions of God prevalent in the world,—God as Ruler, God as Father, God as Mother and so on, as also the conception of God as Absolute *Brahma*; but to the devotee no conception appears sweeter than the conception of God as the Lover. This conception developed on earth on the basis of the Divine Sports of Śrī Kṛṣṇa, whom the Hindu scriptures describe as the last and fullest expression of Divinity on earth. He is the Universal Teacher, *Jagadguru*. He is the root and source from which everything proceeds, "the eternal seed of all beings"*. He permeates everything and every being. Wherever He is,—and there is no space where He is not,—He is complete or Whole.† When the veil of Ignorance is lifted, the devotee sees Him, when like the great Līlāsuka, he may exclaim —

मारः स्वयं तु मधुरघुतिमण्डलं तु
मधुर्यमेव तु मनो नयनामृतं तु ।
वेणीमृजो नु मम जीवितवह्नभो नु
बालोऽयमभ्युदयते मम लोचनाय ॥

"O Friends, is it Cupid Himself ? (No, Cupid cannot be so sweet.) Then, is it a ring of sweet and beautiful lustre ? (No, it is not even that.) Is it Sweetness embodied ? Is it the very nectar of the eyes and mind ? Is it the unfold of the braided hair (husband

* बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

† पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

come home after long absence, who unfolds the hair of the wife as an expression of love) ? Oh, no, friends, He is the very Lord of my life, who has come here to give pleasure to my eyes."

Place of Truth and Ahimsa in Dharma. (P 16)

This is a symbolical representation of Truth and *Ahimsā* (Non-violence), the two basic principles or pillars of *Dharma*. The figure expressing the two ideas is familiar to our readers, and represents the head of Lord Buddha, the very embodiment of Truth and *Ahimsā*. The two aspects of His life are distinctly marked by a bifurcating line. The picture is a fine specimen of symbolic or idealistic art and is expressive of a number of ideas which can better be appreciated than described.

The Power that is All-powerful. (P 36)

The Will of God is supreme. *Dharma* is nothing but the Will of God expressed in the form of commandments. There is none who can transgress these commandments with impunity, without incurring the wrath of the Supreme Ruler of this Universe. His laws hold sway everywhere. The whole system of the Universe is governed by these laws. The *Śruti* says —

भयादस्याद्विस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च सृत्पुष्पावति पद्ममः ॥

"It is for fear of Him that fire burns, for fear of Him that the sun shines, for fear of Him that Indra (the god of rain) and Vāyu (Wind-god) attend to their respective functions and Death, the fifth, runs its course."

This conception of the suzerainty or omnipotence of God is beautifully illustrated in this picture. The idea has been taken from a well-known episode of the *Rāmāyaṇa*. Bhagavān Śrī Rāma, the Divine Prince of Ayodhyā, has been exiled from the kingdom of His father as a result of the cruel

machinations of His stepmother, Kaikeyi, and is leading a life of voluntary self-denial and privation in the great forest of Dandaka, south of the Vindhya range, accompanied by His Divine consort, Sitā, and his devoted younger brother, Lakṣmana. In course of their sojourn there, Sitā is abducted by the demon king Rāvana during the absence of the two brothers and kept in a garden at Lankā, the capital of his island kingdom. Bhagavān Śrī Rāma, when He learns of Her presence there, collects a huge army and sets out on an expedition to Lankā to recover His lost wife. But as Lankā, which is supposed to have existed where the modern Ceylon now exists, was divided from the mainland by a channel having a width of something like 800 miles, the problem before Śrī Rāma was how to take the huge army across the channel. Bibhisana suggested that the sea-god (the deity believed to preside over the waters) might be requested to recede for the time being and allow the army to pass. Śrī Rāma agreed and addressed a prayer to the sea-god to that effect. But the sea-god, not aware of the divinity of the supplicant, appeared not to listen and dismissed the prayer of the Lord of the three worlds even as he disregarded the commands of King Canute in the mediæval age. When persuasion failed, Śrī Rāma next thought of employing the more effective weapon of coercion and proceeded forthwith to chastise the sea for its crass stupidity and unbending attitude and thus reduce it to submission. Śrī Rāma is seen in the picture in readiness to discharge a fiery arrow.

The story beautifully illustrates how when the *Jiva* refuses to listen to the friendly advice of God in the form of the Sastraic injunctions and strays from the path of *Dharma*, the Almighty and All-merciful Lord gives him a loving slap on the cheek in the form of ill-health, adversity and

bereavement just in order to bring him back to the path of rectitude. **Sri Krishna and Sudama.** (P. 52)

Establishment of *Dharma* on a sound footing (*Dharma-saṁsthāpana*) through ideal conduct is one of the primary objects of an *Avatāra*. The earthly career of Bhagavān Śrī Kṛṣṇa is full of lessons of supreme importance for us. In the story of Sudāmā He figures as an ideal friend and as a protector and respecter of the Brahmins. Śrī Kṛṣṇa and Sudāmā were great friends in their school days. They had received instruction under the same *Guru*, Rṣi Sandīpani, and had passed many a happy day under the same roof. Ever since they left the *Gurukula* they had not met for a long time. Sudāmā was a poor Brahman who had been living from hand to mouth, while Śrī Kṛṣṇa was now a world-known figure of international repute. He was the acknowledged leader of the redoubtable Yadu clan and was the virtual ruler of the sea-coast principality of Dwārakā. The great *Mahabharata* war had brought Him to the forefront of Indian politics and he was recognized not only as a powerful potentate but a veritable maker of kings. He was reputed to possess untold riches and lived in a stately palace which was an object of envy even to the gods. Thus there was no comparison between Śrī Kṛṣṇa and Sudāmā so far as their earthly status was concerned. But the cordial reception and exceptionally good treatment Sudāmā received at the hands of Śrī Kṛṣṇa in His royal palace has become proverbial and forms the theme of many a masterly composition in Indian literature. Śrī Kṛṣṇa is seen here having a heart-to-heart talk with His college chum, whom He has met after a long time, and queen Rukmīṇī, the favourite and eldest consort of Śrī Kṛṣṇa, who is recognized as an *Avatāra* of Goddess Lakṣmī, the goddess of wealth and prosperity, is seen sham-

pooling the feet of Her honoured guest.

To The Temple.

(P 69)

This is a scene taken from ordinary Hindu life. The picture shows the long flight of stairs leading to a holy shrine on the summit of an eminence. Some ladies are going upstairs with flowers and other articles of worship, while others are returning after having offered their worship to the deity.

Sri Rama in Exile.

(P 89)

Bhagavān Śrī Rāma is known as the ideal Man, *Maryāda-Purushottama*. His life was a model of virtue from every point of view. Every small incident connected with His momentous life is full of lessons for us. He was an ideal son, an ideal pupil, an ideal brother, an ideal husband, an ideal master, an ideal friend, nay, even an ideal enemy, and above all, an ideal ruler. In obedience to the wishes of His stepmother, He relinquished the enviable throne of Ayodhyā and remained in exile for fourteen years. During this long exile, He lived in seclusion like a hermit, denying Himself even ordinary comforts of life and accompanied by His faithful consort and devoted stepbrother Lakṣmana. Here He is seen feeding and fondling a pet deer.

The Adoration.

(P 104)

This beautiful picture represents a devotee worshipping his chosen deity. He is seen waving lights round the object of his worship according to the prescribed method, ringing a bell with his left hand.

Sitaji in Gauri's Temple.

(P 116)

This beautiful picture, belonging to the Rajput school of art, illustrates a popular episode of the *Ramayana*. The scene is laid in the orchard of King Janaka at Mithilā. In the centre is a small temple consecrated to Goddess Gaurī, the favourite consort of Bhagavān Śiva, and the ideal of Indian womanhood. The Divine princess of Mithilā, Jānakī, is going to the

temple to offer Her worship to the goddess on the eve of Her *Swayamvara* (choice-marriage). Śrī Rāma and Lakṣmana, who had accompanied their preceptor, Viśvāmitra, to Mithilā to attend the *Swayamvara*, also happened to be in the garden plucking flowers for their *Guru*. The eyes of Śrī Rāma and Sitā, who are eternally united with each other, met and bespoke the profound love each bore to the other. Jānakī prayed to the goddess to unite Her with Śrī Rāma, and Her prayer was granted by the goddess. The image smiled and the wreath of flowers she wore round her neck dropped down of its own accord, thus indicating her approval.

The story illustrates the efficacy of Image-worship and the antiquity of the practice among the Hindus.

Bhagavan Buddha.

(P 136)

Bhagavān Buddha—to whom Buddhism, one of the greatest world-religions of to-day, owes its origin—was a divine personage. He is recognized by the Hindus as the last manifestation of Divinity on earth and He preached the cult of *Ahimsa* (Non-violence). He is seen here absorbed in meditation. The waves of *Avidya* are shown surrounding His seat but they cannot touch His person. He has risen distinctly above them.

Dipa-Dana.

(P 156)

The Hindus believe that Life is all-pervading, therefore even natural objects are filled with life. They do not look upon mountains and rivers as dead or inert matter. The picture portrays the worship of the Jamuna by a group of devoted worshippers who are offering lights to the sacred river as an act of adoration. The presiding deity of the river Jamuna is believed to be a consort of the divine Śrī Kṛṣṇa and hence the sanctity attached to the river.

Sakhya-Bhava.

(P 169)

God may be worshipped through any of the five recognized sentiments:

or attitudes of mind—quiescence (*Śāntabhāva*), the attitude of a servitor (*Dāsya*), friendly love (*Sakhya*), parental affection (*Vatsalya*) and wifely love (*Madhurya* or *Kānta bhāva*) When the attraction of the practisant towards earthly objects completely vanishes, and the fret and fury of the world fail to produce any impression on him, he is said to have attained the attitude of Quiescence. This state represents the cessation of connection with created things and the first stage of entrance into the divine sphere. The other sentiments in relation to God develop on the foundation of this sentiment. Next in order comes *Dāsyabhāva*, the attitude of a servitor. A devotee who has cultivated this attitude looks upon the Deity as his Master and himself His slave. The third stage is *Sakhyabhāva*. Here the devotee looks upon God as his friend. The cowherd boys of Vraja represented this type of devotees. They looked upon Śrī Kṛṣṇa as their playmate and friend and even quarrelled with Him sometimes. They got angry with Him if He ever played foul with them and even boycotted Him if He persisted in teasing them. They went to the woodland for grazing their cows along with Śrī Kṛṣṇa and took their midday repast together, when they gave their choicest dishes to Śrī Kṛṣṇa and partook of His dishes themselves. In this way they enjoyed the loving company of Śrī Kṛṣṇa and loved Him with the core of their heart. They could not bear His separation even for a short while and began to pine for Him if He absented Himself from their company for a long time. They flocked at His house early in the morning and did not leave His company till sunset, when they returned from the forest.

The Goddess of Prosperity. (P. 180)

Even wealth has been invested with a halo of sanctity in Hinduism. A Hindu is expected to look upon

every object as sacred, as a manifestation of God, and should not misuse it. Goddess Lakṣmī, the goddess of wealth, has been conceived of as a consort of Bhagavān Viṣṇu and is, therefore, looked upon as *Jagadambā*, Mother of the whole Universe. It is She who supports all and is, therefore, rightly conceived of as Mother. One can take nourishment from his mother, but he is not permitted to enjoy her. He who thinks of enjoying her commits an unpardonable sin. Even so, one can satisfy his wants through wealth, but he is not entitled to squander it or use it for indulging in sensual enjoyments or for tyrannizing over others. He should draw upon it for his own use as sparingly as possible, looking upon it as a sacred trust, and devote it to the service of God, who is its real owner.

We can derive one more lesson from the conception of Goddess Lakṣmī being a consort of Bhagavān Viṣṇu. Goddess Lakṣmī, as a faithful wife, is devoted to the service of the Lord and never leaves His lotus-feet. Those who realize this truth will never leave the lotus-feet of the Lord, which are the favourite resort even of Lakṣmī, the goddess of wealth. For even those who seek wealth the surest and most effective way of securing it and preserving it when secured is to take refuge under the blessed feet of the Lord, the source and repository of wealth. Wherever there is the Lord, Lakṣmī is bound to be there, for She can never live apart from Him.

The Divine Rapture. (P. 216)

The picture should be attempted to be understood with reference to Vaiṣṇava theology. Śrī Chaitanya Mahāprabhu said—

जीवे स्वरूप इय कृणेर् नित्य दाय ।

कृणेर् नटस्या शक्ति मेदासेद प्रकाश ॥

(Chaitanya Charitamrita, Madhya lala, ch XX)

"In essence the Jīva (individual soul) is the eternal servitor of Śrī

Kṛṣṇa (God). He is the *Śakti* (energy) of Śrī Kṛṣṇa called *Taṭasthā* (standing aloof, passive or neutral), manifested both as different from Him and identical."

The *Viṣṇu-Purāṇa* says.—

विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।

अविद्या कर्मसंज्ञास्य तृतीया शक्तिरिष्यते ॥

(VI vii 39)

"There are three *Śaktis* (Energies) of Viṣṇu (the Supreme), *Parā* (transcendent), *Aparā* (inferior) known as the *Jiva*, and *Aviṣṇī* (Nescience) otherwise known as *Karma*."

This is the secret why the soul is conceived of as a female with reference to God, who is the only doer and enjoyer, and who creates the Universe as a matter of sport to give expression to His doership and enjoyership. When the devotee is represented as a female, it refers to the soul state of the devotee. While God is all-pervading Consciousness, the individual soul represents Consciousness in its minutest form, One is the Whole and the other, the part. The part is constantly seeking the Whole: this is represented by the *Jiva's* craving and quest for *Ananda* (Bliss). This he first seeks in the world, in the various objects of creation, but sooner or later he gets disillusioned and the shackles of Matter which bind him begin to break and fall one after another. The soul then hears the Divine Call, the entrancing note emanating from the Flute of the Divine Flute-player, which brings it to a state of divine rapture. The *Gopīs* of *Vraja* were living embodiments of this "divine rapture" and one of them is depicted in this picture in a state of complete self-forgetfulness looking vacantly about her, with her pitcher of water lying overturned by her side. The divine Enchanter is seen in the background playing upon His magic flute and scattering Love and Beauty all round. This "divine rapture" or God-love is regarded as the fifth and highest

Puruṣārtha by the *Vaiṣṇavas*,—higher even than *Mokṣa* or liberation,—and is attained only through the grace of the Divine, after the devotee has outgrown all desire for *Bhoga* (worldly enjoyment) and *Mokṣa* (Liberation). This is the highest consummation of spirituality aspired for by a *Vaiṣṇava*.

Siva swallowing the Poison. (P. 281)

Bhagavān Śiva is not only the Destroyer of the Universe (*Hara*), but is also the greatest friend and benefactor of the world (*Śankara*). He is an embodiment of compassion and is known by the name of *Āśutoṣa*, one who is easily and speedily propitiated. It is mentioned in the *Purāṇas* that the *Devas* and *Asuras*, gods and demons, once churned the ocean for obtaining nectar. The first thing that came out of the ocean as a result of churning was a terrible poison, which began to emit flames and consume the whole universe. The terrified gods and demons left off churning and fled for life to Śankara, whom they knew to be an embodiment of compassion and who they were confident would never refuse their prayer. Bhagavān Śankara listened to the cries of the *Devas* and the *Asuras*, and drank off the poison Himself, thus saving the whole creation from premature destruction. The poison, though so deadly, did not have any effect on Śankara beyond the fact that it left a blue mark on His neck, which serves as an ornament to Him and has earned for Him the significant title of *Nilakanṭha*, the blue-necked. May such signal acts of self-immolation serve as ornaments to us all!

The Parting. (P. 265)

This beautiful picture illustrates a well-known episode in the life of Śrī Chaitanya Mahāprabhu, the Messiah of Bengal. The scene is full of deep pathos. The Mahāprabhu has renounced his hearth and home, and taken to the life of a recluse, preaching the gospel of the Divine Name. Before leaving

for Brindaban he visits his home once again and takes final leave of his loving mother and devoted young wife, Viṣṇupriyā. At the time of parting, Viṣṇupriyā kneels down before her erstwhile lord and begs of him a parting favour. She requests him to leave with her some token of remembrance, which may serve as her mainstay for the rest of her life. The young hermit cannot reject this pathetic appeal of the erstwhile partner of his life and gives her his pair of wooden sandals and departs. Viṣṇupriyā receives the gift with great delight and gratitude and treasures it as the most precious possession of her life.

Value of Faith.

(P. 232)

This is a symbolical representation of Faith, which has been expressed here by the folding of hands. The power of faith lights up the spiritual horizon of the devotee and this has been indicated by the orb of light spreading before the hands.

Worshipping the Cow.

(P. 193)

The cow is regarded by the Hindus as a sacred animal inasmuch as she is supremely innocent and docile and useful for our secular and religious purposes. She gives us pure milk which serves as the most wholesome and nourishing food for children as well as adults. The *ghee* extracted from her milk is used as an oblation to the fire and even her excrement possesses the most purifying and disinfecting properties and is extensively used in Hindu households for plastering the floor, etc. The body of a cow is

regarded as the seat of a number of gods and hence she is worshipped by the Hindus. The gift of a cow is believed to confer great religious merit on the donor. The cow is held sacred also because she is so closely associated with the early life of Bhagavān Śrī Kṛṣṇa, the highest manifestation of Divinity on earth. Tending of cows was the favourite pursuit of His childhood and this has earned for Him the favourite title of *Gopāla* the Divine cowherd. He is fondly remembered by His devotees as the Friend and Protector of cows and the Brahmins, 'गोशुद्धिदाम'.

Gauri-Puja.

(P. 304)

Goddess Gauri or Pārvatī, the Divine consort of Bhagavān Śiva, is recognized as the highest ideal of Indian womanhood and a perfect model of feminine virtues. She is invoked by maidens for securing a suitable bridegroom, while She is worshipped by married women for securing longevity for their husbands. A number of days of the Hindu calendar are held sacred to Her memory and on these days Hindu ladies observe a fast and worship Goddess Pārvatī in and through the crescent moon, who is a symbol of growth, in the first watch of the night, before breaking the fast. The present picture portrays two such ladies worshipping the goddess, who is seen within the disc of the moon.

The Divine Grace.

(P. 249)

This is a symbolical representation of Divine Grace, which is seen depicted in a human garb.



